INDIA MALAYSIA AND THE PHILIPPINES

A PRACTICAL STUDY IN MISSIONS

W. F. OLDHAM

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The Nathan Graves Foundation Lectures
delivered before Syracuse University, 1913

INDIA, MALAYSIA, AND THE PHILIPPINES

A PRACTICAL STUDY IN MISSIONS

BY

W. F. OLDHAM

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PREFACE

All these lectures on the Nathan Graves Foundation of Syracuse University, excepting the one on "The Mass Movements in India," were prepared for the undergraduate hearers in Syracuse, New York, before whom they were delivered.

A life-long experience with foreign missions and missionaries, broken by periods of work and observation in America, has given the lecturer a first-hand acquaintance with the facts he handles. His deductions from these facts are likely to be as faulty as are those of any other fallible man. He would simply say that he has sought to speak the truth as he sees it, and so to present the life and work of the missionary and of those to whom he goes as to bring to the young people who heard him, and to others who may read this book, a vivid picture of the conditions that surround this greatest enterprise of the Christian church.

If among those who heard or who will read these lectures any may be helped to link himself to this appealing and fruitful work, whether as missionary abroad or as an intelli-

gent and devoted helper at home, the object of the lecturer will be achieved, and he will be forever grateful for the opportunity thus given him to serve.

W. F. OLDHAM.

I

PROS AND CONS OF MISSIONS

I

PROS AND CONS OF MISSIONS

When Sydney Smith made his sneering remark regarding William Carey, referring to him as a consecrated cobbler who had been touched with a strange mania for foreign missions, England did not know that Smith's chief claim upon the attention of succeeding generations was secured by linking his name, in however dubious a manner, with that of the great missionary.

From the days of William Carey the whole idea of foreign missions has gradually assumed a large place in Christian thinking, until now it may safely be said that in the religious world it occupies the forefront of thought and action, and has even gathered to itself the close attention of publicists and statesmen who are not moved, primarily, by religious motives.

With the coming of foreign missions into this prominent place of consideration it is to be expected that the motives that generate them and the methods of their carrying on would both be closely examined. Sometimes it is the friends of religion that raise ques-

tions, sometimes the foes; but, in the main, it may be said that the unspoken questions of the religiously indifferent are the more paralyzing to missionary activity, for the very reason that they are unspoken and, therefore, cannot be frankly met. I purpose to examine many of these objections and queries, and trust that in doing so I will not minify the seriousness nor sincerity of many who ask them, nor evade the full force of the objection, even when propounded from hostile ranks.

No final answer can ever be made to all the questions asked or objections raised concerning any central position in religion, for the fact is that religion is an interpretation of life, and the questions that gather about any phases of it must change with the changing day. No complete apology will ever be written, for, while it is writing, the point of view is slowly changing, and by the time the answer is completed the question is ready to be restated from a slightly different angle. It may, therefore, be questioned whether there is ever any value in a polemic that affects changing questions; as well try to paint a landscape from a moving train. But the human mind will never rest content without this current investigation, and, though questions may change from changing apprehensions of life

itself, the process is slow and the adequate answer for to-day will inspire some beginnings of confidence for to-morrow, whatever added reply to-morrow's apologist may be forced to make. The declaration, therefore, that when the last word of to-day is spoken the whole matter of foreign missions will not be beyond the region of criticisms and questions, is not to deny either the value of serious attempt to meet the difficulties of to-day, nor to detract from the residuum of value it will hold for the future.

There is another phase also that is not without value. The function of criticism is not always to oppose, but often to clarify and modify, and bring to greater excellence. The critic of missions is, in some regards, their best friend and much of the amiable sentimentality that has gathered about this subject has been rudely dispelled by the keen questioning of the critic. The questions and criticisms may be divided into three kinds: (1) those that boldly inquire whether any religion needs to thrust itself upon the attention of peoples who were not trained in its beliefs; (2) those that admit the comparative value of Christianity, but question whether, under present conditions when it has so meagerly worked out its program in Christen-

dom, it is advisable to undertake the quixotic program of seeking to establish the Christian faith in other lands and among other peoples; and (3) minor criticisms of ancient methods. There are those who deem it an impertinence for the Christians to invade the territories of other faiths without invitation and at first, at least, with scant welcome. Christianity, it is said, may be an admirable religion for those who profess it; but it shares its values with all the other great systems of religious thought, and when it seeks to displace them it is a source of irritation and causes a religious confusion and a hatefulness of temper which are worse than the product of any religion unvexed by sectarian strife. Each people, it is said, has evolved a system in keeping with its own racial instincts and tendencies, and expressing the outcomes of its racial history and surroundings. These systems of religion have been the habitations of the hopes and aspirations, the joys and fears and all the great emotions of the particular peoples who have evolved them. They have served these peoples for the centuries and, in some cases, for the millenniums. They have steadied conduct and given consistency to life. Generation has followed generation lighted by such radiance as these religions contain.

They are ingrained in the very genius of the race to which they minister and are at once the product of its inner life and the guide of its outer conduct. How hateful a program is that of the missionary of another faith who seeks by vexatious controversy, or by whatever means, to disturb the peace, confuse the mind, and deprive of its consolation and inspirations the religious faith that has come to be the very life of these peoples! I trust I have put the matter as strongly as the most earnest objector.

The objection assumes several things: If religion be a right interpretation of our relations to God, ourselves, and the universe, that there can be many such interpretations, and all of them hold equal values for different peoples, would be to assume that there can be more than one right relation of the spirit of man to the Spirit of God, to oneself, and to one's fellows. If this be considered in the realm of our actual knowledge of earthly affairs, the assumption immediately breaks down. Take the Confucian statement of the five several relations of life: the relation of father to son, of husband to wife, of brother to brother, of man to man, of ruler to people. A right statement of these relations would surely hold quite as truly for a Hottentot in Africa,

a wild Battak in Sumatra, a cultivated European, or, a Confucian Chinaman. One is not prepared to admit that, in these human relationships, interpretations may be permitted as serviceable and true in one land which differ radically from other interpretations in some other land. If a man should do justly, and even more than that, mercifully, toward his fellow man in New York, there can be no real rule of right between man and man in Central Africa which does not call for similar action. There may be very much excuse for failure to comprehend, and, therefore, failure to carry out such ideas under the darkness and ignorant superstitions of Africa, but any level below that which is demanded from the most civilized and exalted of men is a level below which no people can be permitted permanently to remain with comfort to the minds of their well-wishers, or, indeed, with peace and profit to themselves and to the remainder of the human family.

If it be the right of a woman to be considered a person and, therefore, not to be subordinated to her husband, but to be considered his fellow and partner in life, undertaking, it may be, different duties, but nowhere yielding equality of right and dignity of life, it can never be conceded that the Moslem

conception of woman as a mere annex to man to suit his pleasure, add to his comfort, and continue the race shall be accepted as a perfectly valid interpretation of woman's position, because through the centuries it has been evolved in the Moslem life. Indeed, it will often be found that those who most strenuously claim the right of undisturbed possession of religious beliefs variant from Christianity for the people of the other faiths are, at the same time, the most strenuous to insist upon a high program of reform in many of the human relations both in our land and for all other peoples. The fact is, what is really behind in the thinking of most of these objectors is an unspoken agnosticism regarding the being and character of God and the human relations that flow from this.

If there be granted the major premises of the Christian faith, a personal God of holiness and love, who ceaselessly seeks the good of his creatures, endeavoring to wean them from the wrong and to build them up by the processes of his providence and grace into all goodness and strength of character; and if, with this, there be granted, on the human side, the solidarity of the human family, the fact that amid all diversities the human faculties and capacities are essentially alike, it will not be difficult

to at once see that the claims of God upon the human spirit and the relation between God and the human spirit must be, in the last analysis, the same in all lands and among all peoples. The same reasons why the human conduct toward each other and the motives which inspire it must, in the end, be the same in all lands, forces us to the conclusion that conduct toward God and the motives that inspire it will approach unity of manifestation and oneness of underlying reasons therefor as it approaches perfection. It is easy to see the folly of supposing that racial differences and differences of history can make different groundwork of truth for various peoples if we will examine this matter in other realms than that of religion. Thirty years ago China had a system of medicine which was at utter variance with Western medicine. Their ideas of anatomy, the position and functions of the various organs of the body, were wholly unlike our own. They had built up this knowledge through centuries. They were as sincere in their beliefs as any of our scientists, and they founded their whole theory of medical treatment on this variant idea of bodily organs and their functions. Dr. Wenyon, then of Fatshan, on the Pearl River in the province of Kwang-Tung, China, told me of a deep disappoint-

ment he had suffered a few months before my visit. The gospel was much opposed in that city, and Western medicine was far from having an easy way. To the delight of the doctor, he received a message one day from the most prominent man in the city, asking him to call and see a member of the family. When the doctor arrived he painstakingly examined the patient and made the most careful diagnosis. He found the man suffering from a low malarial fever which had reduced him considerably. The case was critical, but the doctor hoped to give help. In the coolest manner the father dismissed Dr. Wenyon's diagnosis with a wave of the hand and said, contemptuously: "You are all wrong. I had a suspicion that you Western doctors did not know anything about a Chinaman; now I know it. That man is suffering not from a fever but from a feeble pulsation of the spleen." Dr. Wenyon indignantly answered that there was no pulse in the spleen, and went on to say that Western doctors did not guess about these things; they attended clinics and autopsies and spoke from positive knowledge gained by actual observation. Said the Chinaman, quite loftily: "O, that is the difference between you and us. You see and don't know. We don't see and do know," and with that the doctor was dis-

missed, and his hopes of opening a wider door in Fatshan were not realized.

It will scarcely be maintained that the Chinese medical system established through the centuries by such processes as our Chinaman aptly described was not to be interfered with, and that to thrust our Western ideas as to how a human body was to be recovered to health, was a kind of impertinence that the millennium-old medical system of China should have been saved from. And yet as soon as we turn away from bodies and consider souls our objector fails to see that, in the judging of any system, the question is not that of its origin, or of its persistence through the centuries, but the essential truth, under whatever variant forms it may live, must be the same in all lands, whether for body, mind, or soul. There can no more be two religions totally differing in their main conceptions than there can be two systems of arithmetic or medicine; in each case there can only be one best, and no human heart will be content to let large sections of the human family live without that best. And it may be that the supposed advocacy of the rights of other peoples to think religiously as they please is only, in the end, a half-lazy indifference to their welfare, or half-veiled doubt that religion has any real values for anybody.

When, sometimes, it is added that these simple peoples live their own unvexed and innocent lives before the appearance of the missionary who comes to upset their ways and introduce all the vexation that comes from religious controversy, I fear the facts are very far from the statements made. The idyllic picture of the simple heathen, who live their childlike and blameless lives, is derived entirely from the fancy of the untraveled and amiable writer. The actual facts of the heathen world are very far from this, and no one who knows the cruelties and jealousies, the lust and the deep wickedness of the supposedly unsophisticated heathen, can ever consent to letting these poor, ignorant children of the human family continue in their besotted and often murderous ways. And, when we come to the higher civilizations of non-Christian peoples, there still remain such actual besetments and hindrances to good, such great public and social evils accepted as a part of life under religious prescriptions, as make it impossible for the Christian heart to consent to these things as a steady program for all time. Wherever they came from, however long they have persisted, however firm their imbedding in the matrix of the racial history, they are wrong; they are hurtful; many of

them are cruel; they must go, and they can go only by the recasting of the religious thinking of the people.

The burning of Hindu widows, the worse than immolation of Hindu girl-widows of to-day, the cruel burdens laid upon Mohammedan womanhood, and a hundred other entrenched evils which find their existence in non-Christian lands, buttressed by religious prescriptions—all these must go, and the religions that buttress them must go too, for they have betrayed the peoples and they must be made to lose their power to hurt.

When Jesus announced his program it will be remembered that it was in these striking words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The captives and the bruised are found in every land, and no claim of age-long endurance of the systems under which these captivities and bruisings of spirit have been caused, can be urged to prevent their being superseded by the program of the blessed Redeemer of men.

But, it is again asked, is there not enough in these various systems to save the people? Will not the heathen go to heaven if they do the best they know how, and does not this preaching of a new faith confuse their minds, remove the restraints of their own faith and leave them exposed to greater danger of moral ill? No man can dogmatize about the fate of the heathen. The Judge of all the earth can be trusted to do right. The Scriptures declare of Jesus, "That was the true Light, which lighteth every man that cometh into the world." It is not inconceivable that many of these of the humblest of the family may be found in the kingdom of light. But that, really, is not the question. A poor wayfarer, making his way in the darkness, stumbling over all manner of difficulties, lighted by the feeble ray of a flickering light, may, with fine persistence and earnest purpose, make his way until finally he shall reach the gates through which he may pass into the realms of day. But it would be an ignoble soul that would argue that he should therefore not receive the utmost help from one who walks in the full light of the revelations of God's will and along the smooth and attractive paths that Christ has made for us by the revelations of the Holy Spirit.

In a great missionary gathering, when Bishop Thoburn, in the fullness of his strength, was mightily moving the people, I heard the voice of an objector cry out from the rear of the house. "But will not the heathen be saved anyhow?" To which the Bishop made this noble reply: "It is not for me to say what the fate of the heathen will be; they are in the hands of the great and good God; but this I know, for I have lived among them for nearly half a century: they are painfully stumbling along under dark and threatening skies. I have been trying to put a star in that sky, a star of exceeding radiance; it is the Star of Bethlehem." And when it is suggested that the preaching of Christ in these non-Christian lands adds to the confusion and, therefore, detracts from the strength of moral motive that already constrains them, this also is not true. The fact is that the preaching of the gospel quickens every good thing in the existing religions. The almost immediate effect is that, touched by the purity of Christian doctrines, these other religions begin at once to seek the best that is in them and to put that forward, while the less worthy teachings are put in the background and tend to lose their power over the people.

It may be seen that, for purely apologetic

reasons, reforming cults arise wherever Christ is preached. The silent witness to his power, long before organized Christianity comes to ascendency, is the eagerness of the defenders of the non-Christian faiths to show that they also hold teachings much like his. This is the meaning of the various reform cults that have arisen in India. The Brahmo-Samaj, through the lips of its chief apostle Babu-Sen, openly announces Christ as the chief of its prophets. While it also recognizes Mohammed-Buddha and several of the Hindu ascetics, it, nevertheless, approaches Christianity in its teachings even more markedly than some errant sects in Christendom. The modern accent in Hinduism put upon the teachings of the Bhagavad Gita is surely one of those joyous tokens of the penetrating of the Hindu mind with the spiritual tone and purity of Jesus. for in all the Hindu literature there is no such chaste and beautiful poem as this one. And in Mohammedanism, the faith that least promises healthy reaction from contact because of a certain induration of mind and finality of religious positions, even here the preaching of the gospel has not been without effect upon the system itself. There has arisen in India, where Mohammedanism is in least vexed contact with Christianity, a school of

interpretation which proposes boldly to throw aside all the traditional literature of the faith, and even begins to raise questions concerning the ethics of Mohammed's personal life and conduct, while Buddhism, feeling the edge of the Christian objections, has largely lost the profound pessimism which lies at the core of the system, and has invented the "Amitaba-Buddha," in whom there is a distinct approach to the hopefulness and cheer of outlook that characterize Christianity. Apart, therefore, altogether from any direct profession of Christianity by the various peoples of these other religions, the religions themselves are lifted to higher levels and not infrequently recognize, through the life of their own defenders, the great value of the Christian teaching in helping them to find the best that is in themselves and to exclude the less worthy accretions of the degenerate centuries.

We turn from these central objections to consider less fundamental opposition to the support and forwarding of foreign missions. I put them in the simpler forms in which, with wearying reiteration, they are conveyed to our ears:

First. There are heathen enough at home; by which is meant that the full activities of the church might well be spent on the irrelig-

ious and ignorant in the homeland. It is somehow supposed that every effort to spread the gospel abroad is subtracted from possible effort at home; and that if we did not have China and Africa so much on our minds, we would have New York and Chicago more deeply entrenched in our plan and effort. When the statement is made by those who do not understand the genius of Christianity, it may be passed with allowance, but when sometimes, in the eagerness of pleading for home causes, words like these fall from the lips of intelligent Christians, patience is more sorely tried, for the fact is that Christianity is a religion of such universal benevolence, and Christ conceived his gospel in such a temper of universal benefaction, that one cannot impede or fail to promote its progress anywhere without blighting it everywhere. The direct words of Jesus are to this effect. In his last great charge to his disciples he said, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

When one remembers the handful of unimportant people in a remote and subject province to whom these words were spoken, they amaze one as outlining the most superbly im-

possible program of less than one thousand people—for the most part humble peasants and fishermen of a despised race, without learning, without prestige of any kind, led by a humble carpenter who had just been reported crucified as a criminal—undertaking the religious revolution of all mankind and the introduction of a teaching and practice which should enthrone in the hearts of men the love of God and the universal love of man. And yet anything less than the universality of his program would have defeated it at the very beginning, for, if many of these same Jews, brought up in a narrower system, had had their way, they would have kept the Gentiles out of the Christian Church, forcing them to enter through the narrow door of Jewish proselytism. There is no clear understanding of that great controversy which finds such large expression in Saint Paul's epistles, except as one sees in it the beating of the universal heart of the gospel against the narrow bonds of country and race.

Had Saint Paul thought the thoughts or spoken the words of these modern objectors, how different would have been the course of Christianity! It would have become the narrow cult of Judaism, and the splendor of its early achievements and the permanent con-

tribution it has made to the ethical and spiritual life of the race would have been greatly constricted. One can imagine when, in a vision of the night, the historic man of Macedonia appeared to Paul, crying, "Come over and help us," one of these narrower-visioned, lying at his elbow, whispering in the stillness of the night, counsels of prudence—"There are brethren enough at home"—we hear him say: "The millions of Jewry and those among whom they are sprinkled in these populous regions of Asia may surely engage your time and thought to the full. Let no hallucinations of the night move you from what must be duty when seen in the clear light of day." To all such objectors Paul would have answered then, as the instructed Christian must answer now, "Assuredly gathering that the Lord hath called us for to preach the gospel unto them, we endeavor to go into Macedonia." Out of that historic voyage came the foundations of Christianity in Europe, later Boniface in Germany, and still later Gregory, who, seeing the group of English exposed in the slave market of Rome, cried out, *"Non-Angli, sed Angeli"*; with the ensuing voyage of Augustine to the south of England, the Christianization of Britain, and the later occupation of North America with the vigorous descendants of

these early converts to Christianity. All this may be traced to the neglect of the timid counsels of our moderns, who fear hurt to the homeland from the zeal of large undertakings for foreign lands.

I must not be understood to at all deny the loud and peremptory call for a more thorough Christianization of the homeland. The reproach of much permitted evil marring the social order and poisoning our political life, carrying millions of our people to lower levels of life and conduct than are at all thinkable in a really Christian land, must cause every lover of his country to ardently devote himself to the cure of our own ills. There is ample room for the larger forthput of our energies as Christian people than we have yet shown in the treatment of the religiously neglected populations of our cities and our frontiers. All manner of moral reform and spiritual quickening is called for wheresoever we turn in this fair America; but let it be clearly understood that the same edge of loyalty to Jesus Christ that carries the church into the farthest-flung missions is that upon which alone we can depend for the abiding enthusiasm and sacrificial labor that home missions demand. The arrest of foreign missions would presently mean the death of home missions.

The genius of Christianity is such that there must be a full-hearted loyalty to the whole program, or there will presently be a decay of interest and devotion to any of it.

And, secondly, it is urged that, with large effort there is great poverty of results. "Where," asks the critic, "is there anything like an adequate response to the large investments of earnest-hearted men and women, who, at the cost of millions of dollars and large pains and sacrifice to themselves, have been flung into this unfruitful enterprise?" Here, again, these statements are easier to make than compute, for the reason that the currents of life cross each other, and there is nothing more difficult than to say such and such causes are at work, and such and such are the direct outcomes. So many streams are commingled in the great river of life that to exactly define the quality and color imparted by each stream is beyond our limited knowledge. Nevertheless, what have foreign missions done in non-Christian lands?

Apart altogether from the individual converts to Christianity and the planting of infant churches in many lands, the mere declaration of high spiritual truth and the illustration—in measure, at least—of the power that these truths hold in conduct, as seen in the

homes and lives of the missionaries, produce amazing results. Men are so constituted that they cannot hear of the better without growing discontented with the worse. Human nature is at bottom not depraved but seeking good. It is often misled; but there is in the heart of it a divine discontent with anything less than the best that it knows, and, when at any turn of the road it meets something that is better than it has hitherto known, when all misunderstandings are cleared away, racial prejudices turned aside and clear apprehension is had of the strange truth now come into sight—there is an inevitable drawing near toward it.

Bosworth Smith, that ardent admirer of the best that there is in Mohammedanism, who saw values in it that other eyes could not see, has somewhere a noble passage in which he defends the attempt of Christianity to lead Islam to higher heights. He says that the man who thinks that truth can be held in a closed hand is ignorant of its character, and insists that when the nobler spirits of different religions meet they must sit down and discuss the matter, and, in the end, the nobler truths of each must modify and affect the other.

This is exactly what has happened in the contact of Christianity, through its missions,

with the great faiths of the non-Christian world. The purer tenets of Christianity, its sublime ethical codes, its high spiritual vision, its teaching of justice and mercy, and its inculcation of the spirit of brotherhood and a fine philanthropy toward all the distressed and sorrow-smitten in life have forcibly impressed the faiths it confronts in all lands; and every one of them has taken on a purer ethical character and is sounding a deeper religious note because of Christianity's presence. The very first effect is to exorcise the cruelties and grosser forms of lust and impurity, that through human weakness have become mixed with the teachings of the ethnic faith. A thousand immoralities and cruelties have fled from the public life of India and China, and are fleeing from the dark stretches of Africa, smitten by the invisible sword, by the aroused human spirit, awakened among all the peoples by the hearing of the higher law.

The effect of the proclamation of Christ's noble and elevating teachings upon the "lesser breeds without the law" is almost magical, and if among the older faiths the earnest contention of their sons and daughters is that the purer meanings were always held in the ancient words, and that they shine with their own

light, having cast off the impurities that had gathered about them, and that this light is not the reflection of Christianity, it matters little. We know that this light did not shine before Christ came to the people. The by-product of the Christian preaching is the waking of all the latent good, as well as the taking on much new good, by putting finer content into the older terms. But one need not stop with these merely incidental, though most valuable, outcomes. There is a positive cleansing of public opinion and an openly promulgated code of conduct hitherto unknown—a new valuation of man as man and of woman as the partner of man, his sharer in life's burdens and, with him, the crown of creation, and a new softness and tenderness of feeling thrown around childhood. In a word, both in the public mind and in the homes of the people the presence of the Christian missionary and all that he stands for brings new ideas into the social order and a new atmosphere into the home. All this is, of course, very gradual. A hundred modern forces are playing upon the whole problem; but only the willfully blind can fail to see how large a place Christian missions has in making this new day.

When in India, for instance, one sees the formation of women's clubs, in which political,

social, and even religious questions are discussed, with an occasional program of music rendered by these ladies themselves, and contrasts this with the ordinary life of Hindu women a century ago when Christian missions were young, it will be seen that the social impact has not been small. The Hindu apologist will retort that in earliest Hinduism the women held a distinguished place. Let us be thankful that the voice of Christ avails to call this ancient cult to restore the best it ever had. And so in many other directions. The effort to overcome the caste segregation and to treat men as men, the growing recognition of the individual as over against the thraldom of the family traditions, the earnest desire to moralize the gods, to cut off the unholy practices that have grown up in the temple service, the manifest eagerness to bring forward the best and to cut off the unworthy—these also are tributes to the presence of the Christian propaganda.

Third. Still more directly, however, is felt the actual presence of the infant Christian churches which in all the non-Christian lands are growing to-day faster than ever before. The last census of India shows that, though the population at large increased but eight per cent, the Christian population, which now

numbers about three millions, had grown thirty per cent. Much concern was expressed by the Hindu newspapers at this alarming fact, as they chose to term it. What is more, these increasing numbers of converts are not so entirely from the lowest class, as formerly. The very success of Christianity among the low-caste is bringing an increasing number of the nobler spirits of the higher caste into the Christian brotherhood; and even the low-caste converts are so transformed by Christian education and the atmosphere of Christian liberty that in two generations they are indistinguishable from the high-caste Hindus among whom they live. There is many a Christian gentleman in India who is professionally a doctor or lawyer or business man or gospel preacher or college professor whose grandfather was dug out of the lowest stratum of Hindu society. And, again, in proportion to the energies expended—the men and women and means actually invested—the cold statistical returns show a very much larger percentage of increase in the foreign churches than in the home churches. I am not unaware that a bald comparison is misleading; nevertheless, I know that the entire missionary investment of the Methodist Episcopal Church in India is but sixty-six and two thirds per cent

of the amount we expend in the Methodism of New York city and its suburbs. Methodism spends in New York city about nine hundred thousand dollars a year; in India from all sources about six hundred thousand dollars.

The statistics of membership show that South Dakota advanced from 1908 to 1912 from 14,800 to 17,100, or sixteen per cent. The flourishing State of California advanced from 54,400 to 67,850, or about twenty-five per cent. Methodism in India advanced from 90,000 to 171,000, or ninety per cent.

The opposition of the critics at this point can scarcely be accepted. That Christianity has very much to learn in the methods of approach to the peoples of the world; that we need a much deeper sympathy for those who differ from us, and a very much higher appreciation of the values that their religions already hold, become plainer every year; and it is very much to be desired that we shall all learn better methods of approach, so that the essential beauty of Christ be not hidden or disfigured by our unloveliness. When these lessons are learned the way to the heart of the non-Christian world will be much wider opened and more easily traveled; and that promised day will then not be far off when "nations shall be born in a day." The skies

are already lighting with the promise of that coming day, and, so far from being distressed at the poverty of results, the missionaries themselves eagerly forecast the outcomes of those great movements toward Christianity which have already begun in nearly every land.

More petty criticisms are leveled against the costliness of the missionaries. They live, we are told, in palatial residences and in much luxury, and their ease and comparative affluence of surroundings bear evidence of but little of the sacrificial spirit. Here, again, the partial truth makes the essential unfairness of the statements difficult to meet. In many instances the missionaries do live in comfortable homes. They are trained men and women, whose preparations have been costly. Transplanted to distant and often unfavorable climates, it would be folly for the church to risk their health and usefulness by putting them into insanitary and narrow surroundings. True economy here is to treat your missionaries well, for, in contrast with the merchants and diplomatic officers from their own countries, their terms of service in the field are very much longer, and the ardor of their labors continually threatens to assault their health under unfriendly climatic conditions. As for their luxurious habits of life, etc., when it is

stated that a junior clerk in any bank or house of business is paid more than a missionary family, and has, at that, all manner of special perquisities, it will be seen how little truth there is in this statement. When these reports are brought by travelers who have enjoyed the hospitality of mission homes, they are doubly mean. The story is still current in Foochow, China, of the man and wife who were entertained in several mission homes, at which a boiled ham regularly appeared. This extravagance was severely censured by the guests on their return home, but only the missionary families knew that it was the same ham that had traveled from house to house, being surreptitiously admitted through the back door.

The last and perhaps the most captious of all the criticisms that I notice is that the missionaries spoil the people by giving them lofty ideas and so prevent them from being as useful as they were before the missionary contact. To this the missionaries would immediately plead guilty. It is true that contact with the missionary and his message does help men to discover themselves; and the meanest coolie of India or China, when he discovers his essential manhood, will refuse to be cuffed and kicked by any white man, however

important he may think himself. And he will ask for larger wages than the miserable pittances upon which he has hitherto consented to live. But who that has any regard for men as men but will rejoice in this growing self-respect and in the assertion of it in all legitimate ways? If "spoiling the people" means spoiling them for imposition and contemptuous disrespect, then the missionary should be congratulated upon achieving this end. And, as for the critical and insincere accusations against the native Christians as "being rice Christians," the history of the Boxer rebellion and of the late revolution in China, in which the Christians sustained so heroic and so important a part, must stop the mouths of these railers against the brethren, if anything can avail to do so.

On the other hand, turning away from this criticism—much of which is neither well founded nor really intelligent—I call your attention to the estimate in which men of breadth of view and depth of insight estimate the missionary movement as they have found it in the great non-Christian lands. I will not call the roll of witnesses, but simply say that practically nearly all the men of the highest political position—ministers and diplomats—bear witness to the value of missions in stimulating

the peoples of the land to higher ideals and to the achievement of nobler life. A single quotation from Minister Conger, who shared the Peking siege during the Boxer rebellion, with many of the missionaries, must suffice: "For several years I was most intimately associated with the American missionaries in China, and I take genuine pleasure and pride in certifying to all the world, and particularly to you who support and stand behind them, that they are a body of men and women who, measured by the good they do, by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes, whose absolutely unselfish devotion to humanity is surpassed nowhere upon the face of the earth. They are the pioneers in all that land. They are invariably the forerunners and forebearers of all that is best in Western civilization. It is they who, armed with only the Bible and schoolbooks, and sustained by a faith which gives them unflinching courage, have penetrated the darkest interior of that great empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce, which everywhere has quickly followed them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The

dim pathways which they traced, often marking them with their life's blood, are being rapidly transformed into great highways of travel and trade, and are fast becoming lined with chapels, schoolhouses, and railway stations, where heretofore were found only idolatrous shrines and lodging places for wheelbarrow men and pack mules."

This is true also of observant travelers who have spent enough time in the lands they visited to make personal inquiry and to arrive at independent judgment. These are men who have not taken their opinions at the bar of the hotels that dot the fringes of Asia, nor on board the steamship lines, where religion in any of its accents is not especially known nor favored.

Even the larger men of the non-Christian world have borne their testimony to the value of the missionary. Listen to Professor Rubra, of Delhi: "The great contribution of the missionary to India is the bringing of the sacred and inviolable personality of Jesus Christ. He is accepted by millions in India as a great Prophet. Many acknowledge his supremacy. Scores of people read the Gospels and frankly declare, 'That is the Life to be copied.' These are the things that the critics of the Christian missionaries often fail to see." And who, that

has read them, can ever forget the words of the great Marshal Oyama, in reply to the request of the Young Men's Christian Association to distribute Bibles among the Japanese troops in the very thick of the campaign against Russia, when he said, "Yes; come and go among my brave men whenever you please. Do them all the good you can, and may the God of battles abundantly bless you and them"? Nor can one forget the words of the last great Chinese delegation which visited this country before the Chinese revolution, whose members on several occasions bore frank witness to their high appreciation of the services being rendered by the missionaries in their great, needy land. The President of China, Yuan Shih Kai, says: "Protestant Christianity entered the Orient from the Occident over a century ago. The progress of the church has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with suspicion. In the past few years the spirit of reform prevailed among our scholars, who devoted their attention to Western learning, as well as to Western religions. Thus gradually the objects and policy of Christian missions became known. Moreover, the different missions have achieved much success, both in works of

charity and in educational institutions. On the one hand, they have conferred many favors on the poor and destitute, and, on the other, they have won golden opinions from all classes of our society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian have gradually disappeared, which will surely prove to be for the good of China."

Perhaps it is a poor business to be engaged in even discussing this matter of the status of missions and missionaries. Their record speaks for itself; their labors have availed beyond their utmost dreams; and the comparative handful of picked men and women, whom Canon Farrar described as "the *élite* of the Christian world, the chivalrous souls of the Christian army," this handful of men and women, I say, have literally "through faith subdued kingdoms, wrought righteousness, obtained promises."

They are revolutionizing society. They are waking ancient peoples from the graves of the past. They are kindling a new passion for freedom. They are breaking the bonds of ancient superstitions and conservative traditions. They are breathing new life into multiplied millions of the human families. If there

be a rebirth in China—and the pangs of new life are being felt in India, and the dark places of Africa are being wrested from the dominion of cruelty and lust—if, in a word, the thraldom of ignorance and wrong is being overturned in half the world, the commanding figure behind the whole movement that is doing these things is the humble missionary.

And now, dismissing all questions of criticism, let me come to a few direct propositions regarding foreign missions.

1. The very genius of Christianity is missionary. Not dependent upon a text or a chapter, its whole conception of God is of the Universal Father, its whole conception of Christ a World Redeemer, its whole conception of the kingdom that into it shall come all—from East, West, North, and South. Its prayers breathe the universal benevolence; its hymns are pitched to the key of universal praise. When Commodore Perry, in the presence of the wondering Japanese, insisted upon going on with the usual divine service of the Sabbath, though distinguished and curious visitors were on board, the hymn he announced began,

> All people that on earth do dwell,
> Sing to the Lord with cheerful voice.

Her human weakness and littleness have

often blinded the vision of the church, and there have been dark ages in which there was no open vision either of God or of the world as God's world. But whenever the Church has caught sight of the blue above her she has immediately sought those horizons where the earth that stretched from her feet met the blue that held the light above her head. Her quickened vision of the spiritual has always served to stir her heart to wider missionary enterprise.

2. And this is entirely in accord with what we would look for, for Christ is Lord of both worlds. Religion is not something apart from life. Religion is at once for the interpretation of life and for its ennobling; and if one has found that secret of the Lord whereby the heart is cleansed from the dominion and love of wrong, and the eye grows single because it is full of light, it were a sorry selfishness that would prevent the utmost effort to convey the knowledge of this wondrous alchemy of the Spirit to all the fellow pilgrims who labor along the pathway of life. No, no; given the truth and the serviceableness of Christianity, given the reality of God's love shed abroad in the heart of the Christian, then the unavoidable sequence is an earnest and absorbing program of missions—to convey to all the other

children the great good, the food and to spare to be found in the Father's house.

Young men and women, no nobler course calls you who have put your own lips to the chalice of life and tasted for yourselves the goodness of God in Christ your Lord, than to carry that chalice, through whatever difficulties and oppositions, to thirsty lips in dry and dreary lands where no water is.

Ever the voice of Him who is high and lifted up calls, "Who will go for us, and whom shall we send?" May he not hear the glad response, "Here am I, *send me"?*

The truest answer to all criticisms of missions is more and more devoted missionaries.

II

THE MISSIONARY

II

THE MISSIONARY

No adequate account can be given of the progress of civilization in pagan and Moslem lands without large account being taken of the missionary and the outcome of his work.

The missionary has always felt within him the thrust of great ideas. He has always believed himself to be the custodian of great truths which he, "having freely received," is under the compulsion of love to "freely give." From the beginning, this thrust has given him an inner uneasiness more powerful than all the bands that seek to restrain him, for—

1. He realizes the greatness of his possessions. He has received, in his own consciousness as the matters of his own personal experience, the revelation of great, vital spiritual truths.

2. He knows God as Father and Friend, the Lord and Regulator of life, the Author of all its providences, the Source of all its gifts. "He openeth his hands—his creatures are fed." "He lifts up the light of his countenance" and his believing children rejoice in the sunshine of his favor.

3. He knows God in Christ as the Redeemer and Saviour from sin. All the power of sin to shackle the soul, all the sad tragedy of futile, unavailing effort to break these shackles unaided, he has experienced.

When awakened conscience threw a blazing light upon the pages of life's record he saw and wept and struggled, but, alas! this only deepened the sense of sin and futility. The more spiritual the man the deeper the sense of sin. The whole head is sore and the whole heart is faint; and the more intimately he scanned his spiritual condition the more clearly he perceived "the wounds and bruises and putrefying sores"; and, in the midst of this, while crying, like Saint Paul, "Who shall deliver me from the body of this death?" there came to him the word of One mighty to save, One able to deliver; and the missionary has ever been one to whom the tragedies and crises of the spiritual life have been a matter of knowledge from experience. Biographies of all the greater missionaries will show this: whatever wing of the church they may come from, they were men who had been greatly exercised in soul—from Paul, who was three days without meat or drink, to Wesley, and Hudson Taylor, and Livingstone, and Moffat, and Griffiths John, and Bashford, and Zwe-

mer, and many others; they have been and are men who have felt the darkness and weight of sin, and have consciously escaped through Jesus Christ their Lord.

4. These are men who, thus delivered out of the hand of their enemies, have been filled with a tenderness and a breadth of compassion toward all men. They have felt that One is their Father, even God, and One, their Redeemer and Saviour, even Jesus Christ, our Lord; and, as a necessary corollary, they recognize that all God's human creatures are their brethren, and that Christ, by the grace of God, has tasted death for every man, and that they owe it, therefore, to all men to hasten to them, at whatever cost, to tell them the good news of the provision made for them and of the great redemption provided. *They must go.* As against all pleadings, *they must go.* Father, friend, wife, children often hold out beseeching hands to restrain, but *they must go.*

When Henry Martyn believed that God would have him go to India, life in that remote land seemed so difficult and full of danger that, much as he loved her, he thought he could not take his affianced bride with him. The bond of affection that held her to him was strong, but his missionary call was

stronger. Sadly, but resolutely, they determined together that he should go and she, unmarried, stay behind. The claims of the spiritually destitute prevailed over the tenderest ties of their mutual affection. He left her, sailed for India, and, though their love grew stronger rather than less, they never met again. Poor Henry Martyn burned himself out with the intensity of his labors, and died alone under the blazing heat of a Persian sun.

Less than two years ago one of our missionaries, a rare woman and markedly effective in her work, told me of the man to whom she had been betrothed and from whom she had parted because he lacked preparation for a missionary career and the call of God was within her. Deeply wounded in spirit, sobbing aloud, she cried, "I loved him so, and yet, Bishop Oldham, I had to come, and I am now so happy."

More constant is the steady strain upon missionary mothers and fathers, who must leave their children for moral and mental training and for physical development in the homeland, while they return heart-burdened to their fields of labor.

Dr. Reid, when secretary of the Board of Foreign Missions, told the story of a visit of Nathan Sites, of China, who had recently landed in New York, and had come to the

Mission Rooms to meet his son. The missionary became engaged in earnest conversation with the secretary. Presently a young man stepped into the room and looked inquiringly at the two; they in turn looked at him with interest. Said the young man to Dr. Reid, "Is this the secretary?" "Yes," replied the doctor, "I am Dr. Reid." "Can you tell me," said the young man, "where I may find my father, Dr. Nathan Sites, of China?" With a cry the older man leaped to his feet, threw his arms about the bewildered youth, saluting him with the words, "My son! my son!" They had been so long apart that they did not recognize each other.

To men and women of refined sensibility and ardent domestic affection there can be only one explanation of such conduct as the instances we have described, only one supreme motive can thus overbear the strongest feelings of our nature—"The love of Christ constraineth me." As against all the drawings of natural affection and the protests of the poor human heart, when the cry of the destitute pagan world is in their ears and in their hearts, in spite of everything, *they must go!*

The missionary is moved by the pitiable plight of heathenism which is not without lofty teachings and large values to its

followers, but in which I nowhere know of any teaching of the Fatherhood of God, deeply as the human spirit responds to this idea when once presented to it; for there is hid in the heart of every earnest man a longing for the Father of Spirits. He may not know him as such; he may not know him at all to name what he longs for; but, behind all ignorance and misunderstanding, behind all wanderings and betrayals, the human spirit still longs for the Divine Father. Where has the Father of the human spirit been revealed?

Confucius sinned against China by turning the eyes of that great people from the heavens to the earth, and, while he gave them an admirable code of ethics, he failed to give them any vision of the great God for whom the human spirit longs.

Buddha absolutely denied a personal God; and the idea of the Divine Fatherhood is not only not found in Buddha's teaching. but is abhorrent to it.

Mohammed, in all the ninety-nine names he attributes to God, "The Powerful," "The Merciful," "The Great Potentate," etc., never dares to call him "Father." Indeed, Mohammedanism looks upon such a name applied to God as belittling and blasphemous.

There has been but one Great Teacher who

clearly taught the Divine Fatherhood, and when to him humanity in the person of the pes-plexed Philip turns and says, "Lord, show us the Father, and it sufficeth us," we may hear him reply, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father"; and, if this poor orphan world is to find refuge in the heart of the Divine Father, it *can only be through* Him who is the way, as well as the truth and the life. How powerfully this truth affects the non-Christian mind, when clearly taught, I may illustrate by two widely different cases in my own knowledge.

In the city of Malacca, in Southeastern Asia, there came one day a Chinaman to a small gathering of Christians who were then attending the Methodist church. They met for prayer and fellowship and were encouraging each other by reciting what God had done for each. When it came to the case of the stranger he arose and said: "I live two hundred miles from Amoy, in the interior, and was brought up with very little knowledge of God. When visiting that city I saw a building lighted up and went into it; and then I heard that I had a Father in heaven, that he was a great Spirit, and that he looked down upon me with tender affection. My heart was exceedingly glad, and

I arose and asked the man who was speaking how I could communicate with my Father. He said that if I would humbly bow before him and reach out to him with affectionate desire to praise his goodness, and to thank him for his love, I would hear my Father speak to me in the depths of my own soul. That night the people assembled at that building and brought candles and, lighting these candles, walked around the church, while some of them sang the praises of God." Said the man, with kindling light in his eyes, "I did not know much about all this, but I held my candle higher than the rest, that my Father might see I was saluting; and he did speak to me and I knew in my heart that he recognized his child." He was evidently a humble, sincere man, who had strayed into a Roman Catholic church when they were holding a mission and, as is often the case, the essential truth in the teaching that he had heard wakened in him spiritual hungering and thirsting which the good God had satisfied by the ministration of his Holy Spirit.

The other case is of a vastly different type of man, one of our own students from Singapore, a man of singularly clear and penetrating mind, who is now in his senior year at Chicago University. I had heard that his re-

ligious life was being impaired by theological accents to which he was unaccustomed. I wrote him with great solicitude. In his reply he said, "My mind ceaselessly contemplates, with a holy joy, the fact that God is my Father and I humbly rejoice in him." "But what about Christ?" I inquired, when I met him later. With eager haste he answered, "He brought me to the Father."

5. Again, the heathen world needs a Redeemer. It needs, perhaps as a preparation, a deeper consciousness of its own moral ailment. It needs conviction of sin, for it is true that, except in the case of a few rare souls, in the absence of the gospel light men tend to spiritual self-conceit and vain-glorying rather than to a recognition of the deep-seated sin and moral pollution and disorder of the spirit. And yet I know of no people who, when the crust is broken and you come to closer grips, do not betray a measure of uneasiness and consciousness of the fact that it is not well with them. What, for example, mean the pilgrimages and austerities of India—men traveling hundreds of miles, measuring their own length on the dusty road, to the sacred shrines to find forgiveness for their sins?

Even in China this eager quest after rest and satisfaction of the soul through mortifi-

cation of the body is not unknown. A missionary of the China Inland Mission once appeared in a service I was conducting in English in Singapore. I saw him in the congregation, and he agreed that when, in the course of the meeting, I asked him to tell us the most hopeful thing connected with his work in China, he would do so. When the time came he arose and said that behind his far inland station was a high hill, and on the hill a peculiarly sacred temple. To this shrine many devout pilgrims came from near and far. To many of these he had addressed himself, asking whence they came and what brought them. The invariable reply was that wherever they had come from there was some pressure of inner need they hoped would be met by worshiping at the shrine. On their return he would meet them at the foot of the hill and inquire, "Is it better with you?" and uniformly they would reply, sadly shaking their heads, "It is no different." "Then," said he, "I would expound to them the teachings of Him who is the way, the truth, and the life." So, it will be seen, there is found everywhere some apprehension of sin, some discomfort in the moral disorder of the spirit; and, indeed, in rare cases, this rises under the welcomed presence of that Holy Spirit, who lighteth

every man that comes into the world to vividness of perception and acuteness of feeling. Never can I forget an old Hindu ascetic on the Godavery, nor his answer on a certain occasion: "What are these discomforts, if only the pain within me would abate and my eyes might find the path?"

Now, an immediate effect of the preaching of the gospel to all these is the vivifying of the sense of sin and the deepening of the sense of condemnation. Many a Hindu, Buddhist, or Moslem may truly say, like Saint Paul, when hearing the Christian exposition of the relation of the law to the inner life and the motives that control outer conduct, "When the law came, sin revived and I died." Now, to all such, whether seeing clearly or imperfectly, there is exigent need not merely of moral illumination but means of deliverance. What use to make clearer to men the hopelessness of the disease from which they suffer, its malignancy and its corrosiveness, unless there go with this some message of hope in a Deliverer? And where shall deliverance be found?

Here, again, the missionary brings a revelation, and the experience of a truth not to be found without the gospel he carries in his hand and in his heart. Standing amid aroused and expectant peoples, he repeats the cry of the

prophet, saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." And in answer to eager questions he confidently declares, "I know that my Redeemer liveth," and in the face of all gainsaying, whether of the "authorities" or of lewder fellows of the baser sort, persistently he affirms, "God hath exalted Jesus Christ with his right hand to be a Prince and a Saviour; to give repentance and remission of sins. And we are witnesses of these things." Into the startled and attentive ear of the heathen world, he ceaselessly utters, "Jesus Christ, by the grace of God, tasted death for every man," and, significantly, he adds: "For when we were yet without strength [How accurately this describes his earnest-hearted hearers!], in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5. 6-10).

Who can describe the mingled wonder and delight that steals over an earnest-hearted "seeker of the light" in the midst of the darkness as these declarations are carried by God's great messenger, the Holy Spirit, to the inner sense?

The story was told years ago of a young Japanese, who sought to enter a Presbyterian church in Tokyo. He was subjected to a somewhat severe examination of his beliefs and his reasons for desiring to become a Christian. Perplexed and confused by the ordeal, he said, timidly: "Let me tell you in my own way why I wish to be a Christian. I was walking along the pathway of life and the path was steep and my limbs grew faint under me. I could scarcely drag one foot after the other. As I wearily made my way I grew more and more faint and finally collapsed on the side of the road. The heat was intense. I was covered with dust, my tongue clove to the roof of my mouth, and my lips were cracked and parched with thirst. Then there appeared coming down the path a proud figure that stopped near me and, looking down at me, said: 'Why dost thou lie down in the dust? Dost thou not know how the superior man should bear himself? Arise and be such.' Humbly I answered: 'Father Confucius, of the superior man I have

heard, but, alas! I cannot be such as he, for I cannot even stand upon my feet. I am overborne and my strength has failed me.' And with that the teacher left me and walked proudly along the way. Then came another of gentler mien. In drawing near he said: 'Alas! son, why liest thou here thus? Hast thou not heard of the eightfold path—the path of right belief, right feelings, right speech, right actions, right means of livelihood, right endeavor, right memory, right meditation. Arise, and walk the eightfold path; then shalt thou reach the path of the Arahat, and then Nirvana.' And I answered, sadly: 'Alas! Father Buddha, I cannot walk the eightfold path, for there is no strength in me, and I cannot rise from the dust in which I lie.' Then, compassionately, he looked upon me and said, 'Each must bear his own burden,' and slowly he went his way.

"There came another who was a stranger to me. He also drew near. 'Son,' said he, 'what ails thee?' And I answered, 'Sir, I am overborne; my strength has failed me; the heat oppresses, and I am parched and faint.' Tenderly he beheld me and said: 'Wouldest thou be recovered from thy weakness? Desirest thou to walk the path?' And I said, 'Sir, greatly I desire.' He bowed over me and

touched my ankle bones, and a strange thrill of life shot through me. He put his hand under my arm and said, 'Arise,' and, yielding to his word, feeling new strength in me, I arose. Still supporting me with his arm, he led me along the path and discovered to me, close by, a fountain of water; and there I eagerly drank and laved my face and my hands; and, still leaning on the stranger, I resumed the path and he whispered: 'I will never leave thee, nor forsake thee. I will go with thee until thou hast accomplished the journey, and the path shall end at the gates of light.' And I said, 'Sir, what shall I call thee?' And he answered, 'I am Jesus of Nazareth, the Saviour of men.'" Then, looking into the eyes of his examiners, the young man said: "It was through the words of a Japanese brother that Jesus thus came to me; and now, I am his, and desire to join his church." Everywhere men need a Saviour.

Again, the missionary after the first converts are gained rapidly multiplies himself in these his sons and daughters in the faith. For in the really serious undertaking of evangelizing any land it is not the foreign missionary, but those whom he trains, and pours himself into, that really carry on the wider work. It is they, with him standing well in the rear,

that deliver the community-wide and nation-wide attack.

It has always been so. Says a recent writer, "If we look back at the beginning and ask how Christianity won its wonderful triumphs in the Roman world, we find that it was because Christianity became indigenous in every country, and every convert became a missionary." This is what Gibbon depicts in a sentence: "Every convert to Christianity felt it a sacred duty to diffuse among his relatives and friends the inestimable blessings which he had received." We can see the process going on. For a handful of poor men life is suddenly transfigured by the great message of the gospel, and they go straightway forth, each to his friends and neighbors, saying: "I was poor and wretched and unhappy. Life was hard and sorrow was over me like a cloud. I heard of Jesus, and though I expected nothing, I went, and lo! my life is renewed; love again throbs through my heart; hope again has shot the dark clouds with radiance; I have tasted that God is good and gracious; come thou and taste also." It was not by the apostles nor by the great Inspired that the Roman world was won for Christ; it was by the nameless common multitude, who, having tasted the living water, went forth with the urgent call: "Come, taste

and see. God is love and life, and is for you." It is a man's friend who can speak to him so; only in his own language can an invitation come to him in so compelling a way. A stranger and a foreigner cannot find the words which will bring such wonder to his heart; he must be of one heart and one mind with them who would win men in this manner. There are things so deep and sacred that a stranger intermeddleth not with them, and as then, so now.

In Manchuria, a strong and living Christian Church has been evolved from "the mass of foreigner-hating idolaters who filled the land." Of thirty thousand converts baptized in twenty years, that veteran missionary Dr. John Ross declared that only about one hundred were baptized as the direct result of the preaching of the missionaries; the rest, twenty-nine thousand, nine hundred, were brought into the Christian Church through the influence and work of the native Christians. But the brightest example of this is the church in Korea.

In some cases in Korea it has actually been made a condition of church membership that the applicant should have endeavored to win others to Christ. A remarkable form of collection has sprung up in the Korean church—a collection of "days of service." In the offer-

tory the worshiper deposits, not money, but a pledge of the number of days of personal service he will give to the cause of Christ in the coming year. At one service a collection was taken of sixty-seven thousand days of personal evangelizing work, and the work which one native convert can do is strikingly illustrated by Dr. Christie, of Moukden: "A patient came to the Moukden hospital many years ago," he writes. "When admitted he had never heard the gospel, but before he left he had a clear knowledge of Christian truth, and showed an intense desire to make it known to others. For many years he witnessed for Christ, most of the time without salary of any kind and under no control but that of his heavenly Master. The missionary who had charge of the district where he labored till his martyrdom by the Boxers tells us that he was the direct means of leading at least two thousand souls into the fold of Christ."

Thirty years ago Andreas, a fakir, with his begging bowl stood by the side of the road and heard the missionary tell the gospel story. Andreas was powerfully attracted by the picture of Jesus, and when he had further learned that Jesus, like himself, was a homeless wanderer, "having not where to lay his head," and when the further story of the sacrificial suffer-

ings of this Redeemer of men was told him, Andreas, moved to the depths, bowed on the roadside and gave himself to follow his Lord. He never would change his ways of life. He retained his sad-colored garment; ate out of a beggar's bowl, and moved among the people declining to accept any regular appointment, but telling, with inimitable pathos, the story of Jesus Christ. He called hundreds of his fellow Hindus to sincere repentance and faith in his Lord.

In the Philippine Islands, when evangelical missions were but twelve years old, I was presiding over the Annual Conference of the Methodist Episcopal Church. Already, that Conference contained a majority of Filipino members. The Rev. H. C. Morrison, now of Wilmore, Kentucky, was visiting the Conference. He is an earnest and forceful preacher of the great salvation. Addressing the Conference through an interpreter, he was urging that God's men should be ever of clean heart and pure life, and saying, if such men called upon God for a special anointing by his Holy Spirit, they would receive spiritual power to prevail with their countrymen. Eagerly, the young Filipinos inquired into the matter and with earnest prayer called upon God for the blessing of which Mr. Morrison spoke. Among

these preachers was young Pedro Cruz. Six months later I found him at the most difficult station of Gapan, where intense bigotry had prevented the people from giving any opening to the work of gospel preaching; but when I reached there I found a little church crowded with people, and Pedro Cruz preaching with such power and in such demonstration of the Spirit that a large and effectual door was opened, hundreds were soundly changed in heart and life, and the whole community lifted to higher conceptions of conduct. But behind all these—the greater the distance behind the better—is he from whom the initial movement came and from whom much of the inspiration and counsel come through many years—the foreign missionary. The throne is often and wisely occupied by the indigenous Christian leaders, but the power behind the throne for the first two or three generations is the trusted teacher and father in God who brought the gospel to these who are now its exponents and advocates.

Strange but powerful are the messages of the missionary, and through these the eyes of the pagan world are opened and the heart of the world is quickened in hope and loftiness of spiritual desire and expectation. The view-point of life is changed, and new ideals begin

to dominate the individual and to be worked out in the social order. Long before Christianity registers itself in numbers of converts and organized Christian churches, the message of the missionary is discovered profoundly affecting life around him. Notably will it be found that the features of the older faith that chiefly cramped the human faculty and thwarted progress are slowly being eliminated, and old pagan words rapidly find new Christian content. Often an aroused national or race consciousness prevents the many from recognizing the debt to Christianity, since this religion is represented at first by foreigners, and often by foreigners whose racial affiliations are with peoples and nations whose political and commercial dominance is feared and suspected; nevertheless, the facts are patent to any seeing eye. Outer changes are most apparent in contact with the ruder races, whose physical development immediately takes on marked movement. The missionary's mere presence, his greater and readier command of the natural resources all about him, the greater ease and wider comfort his knowledge carries with it, are all on the surface and soon find bungling but eager imitation. The amusing stories told of African chiefs appearing before foreign visitors wearing nothing

but a silk hat and a soiled handkerchief, or carrying an umbrella and having a set of false teeth tied around the neck, only illustrate how some struggling idea of a finer becomingness than pure nudity had begun to operate; and, once begun, it will be a ceaseless thrust toward the outer forms of civilized life. But even more real, if less obvious, is the progressive change in the inner horizon of the individual and the society whom the missionary reaches. There is a self-attesting power in the gospel, and the great truths of God need only to be clearly stated in terms level to the understanding of the people to silently win their way against all opposition; and, as with the ruder peoples, the first effects may be grotesque imitations of the outer dress of the bearer of the new teaching, so, often in the more developed peoples, the earliest mark of the felt presence of the evangel will be sincere but awkward attempts to put upon the old religions the paraphernalia and habiliments of the new. And when this effort assumes the form just noted we may look for a constant upward tendency in the ideals and teachings of the old faith, alongside of which Christianity now sits down in silent appeal to compare the goods held for men and their awakening.

To illustrate: Can anything be more significant, as I have already said, than India's making the "Bhagavad Gita"—the most spiritual of all excerpts from the Ramayana—the textbook of modern Hinduism? Even more noteworthy is the Christian content put into the interpretation of the poem by your modern Hindu lecturer, whose reading has very manifestly included the New Testament of our Lord and Saviour Jesus Christ, and whose mind has been shaped in the teachings of Christianity; indeed, his very vocabulary as he lectures, often in faultless English, is from that well of English undefiled, the King James Version of the New Testament; and, parallel with this and far outrunning the most forced meanings of even this great poem, is the modern Hindu consciousness of the strangling of the people by the caste system and the undue restrictions placed upon womanhood; and most praiseworthy are the gallant attempts that are being made to patronize the pariah and to educate and socially free the girls and the women. Perhaps even more markedly still does Hinduism bear the marks of the increasing vision of Christ in the number of the reforming cults, which are seeking to recast the ancient theologies and introduce the ideas of scriptural holiness with which

Christianity is charged, while even orthodox Hinduism endeavors to slough off its viler rites and customs.

But the greatest outcome of the missionary's presence and message is found in the hearts and lives of increasing multitudes who, coming through severest opposition, and often enduring bitter persecution at the hands of their nearest and dearest friends, have openly broken with the past and have ventured their all, for time and eternity, upon the promises and power of Jesus Christ. The church at home knows little of the bitter fight of persecutions that many a humble heart goes through in pagan and Moslem lands in openly avowing Christ as his Saviour.

Years ago, in Kolar, India, a remarkable lady from Scotland, Miss Louise Anstey, began a mission. Soon after, a wasting famine desolated the land. The tender-hearted missionary took hundreds of starving waifs off the street, and when the stress of famine was past, over six hundred of these were left on her hands. Courageously she continued her work, spending all her own fortune, and securing added help from philanthropic friends. Among the teachers she gathered about her was one named Narsamiah, a gentle youth of Brahman parentage. From the first he felt the deep

earnestness of Miss Anstey's spirit and admired her unselfish devotion to these children of alien race. When he sought to find an explanation of the missionary he came face to face with her Lord, and when he got to understand the meaning of Jesus Christ he yielded him his own heart's deepest loyalty and became a devoted disciple. His baptism was arranged, and in spite of the earnest protestation of his father and mother, wife and brethren, Narsamiah was baptized into the Christian faith. So threatening were his former neighbors and friends that it was thought best that Narsamiah should spend that night in the school. Next morning his attention was attracted by all the sounds that are heard at a Hindu funeral—the solemn sound of the conch shell, the wailing of mourners, and the plaintive piercing note of polygar horns. He looked and saw a funeral pyre built just outside the school compound, and there, the funeral torch in his hand, kindling the funeral pyre, was Narsamiah's own father attended by all the male members of the family. It was being dramatically set forth that the son was dead to the family, and they were solemnly engaged in his funeral rites. Such are the experiences the higher-caste men of India pass through to identify themselves with the Christian faith.

Companies of such men and women, associated in groups, make little Christian churches through which the genius and teachings of Christianity are even better interpreted to the surrounding mind than directly by the missionary himself. He must ever remain an exotic; do what he will, he is still a foreigner, and a foreigner among peoples ever suspicious of anything not native. These others are of their own. Heart answers to heart and spirit to spirit; flesh of their flesh, bone of their bone, the messages the native churches convey are more immediate and more convincing.

It is, therefore, a fine tribute to the quality of these earliest churches in non-Christian lands that the mass movements toward Christianity always follow the birth of the little churches, for it is their example and silent teaching and vocal ministry that reach, with compelling power, the hearts of the people and make the later, wider movements possible. But through all these trying, waiting, rejoicing, triumphant years the missionary is to the infant church the source of endless inspiration and encouragement, while its members are to him the objects of tenderest solicitude, for he knows that it is through them the gospel must henceforth be illustrated and conveyed.

If they fail, if they disappoint, it is not only they but all their neighbors who will be terribly impeded and Christ will be dishonored. Every missionary knows better than most other people the yearnings of Saint Paul's heart when he wrote to the early Christians of Galatia—"My little children of whom I travail in birth again until Christ be formed in you." For, if the joy of victory and the blessedness of the garnered sheaves be his, his also is the parental anxiety and his the vicarious suffering that the parental relation involves.

The outcomes of the processes and impacts we have discussed are various, but in the main they make for steady and often striking progress.

Among other results, these stand in the foreground:

1. The individual man *discovers himself*. He is no longer an oppressed member of a tribe or a family or a caste. He is not merely a subject, groveling, downtrodden by either king or priest! he is a *man*, and so related to the heavens that he instinctively feels his rights on earth, and, feeling his rights, he claims them, and after a while he *will* have them. When a man really learns that God is his Father and Christ his Redeemer there is

born in him, with great humility toward God, a large access of respect for himself. He can no longer complacently submit to the tramping out of the image of the Divine that he finds in himself, and he therefore begins to assert himself and to claim from himself and from all others such regard for himself as must presently work out in two ways: (1) he will begin to find, by the exercise of his own enfranchised powers, by the use of his own liberated energies, his due portions of this world's goods—food and raiment and shelter for himself and his family; education for his mind and theirs, and freedom from unreasonable restraint; freedom to think and order his own life and to worship God according to the dictates of his own conscience; and (2) these new springing desires will inevitably make him a disturber of the established order, for in no pagan land has he been taken account of as a free individual, but in every such country it is insisted that he is merely a member of a caste, or a family, or a system; and both these facts are matters that need the closest attention and the most careful and delicate direction—or, at least, suggestion—from the missionary. In all this transitional and difficult period he is the pivotal man, and a wisdom beyond his own he constantly seeks for

the intricacies of thought and conduct that need illumination all about him.

To return to the first of these: the coming of Christ into the experience of a man or community at once begins to create an access of self-respect, which shows itself in greater and more courageous efforts to wring from conditions, however hard, a more hopeful supply for all his wants; and the man, thus energized and stirred within, must succeed and does succeed in changing his outer lot.

Go to any Christian village in India, particularly among those gathered from the poorest of the people, and you will immediately detect a difference between them and the neighboring heathen villages of their own status. The streets are cleaner, the houses are better built, the people are better fed and clothed; there is a school and a church building and an air of thrift and cleanliness. Many things are still to be desired, but an unmistakable change has already come. The gospel finds a family seated in the dirt on the baked-mud floor, without a stick of furniture, with a few torn mats, an exceedingly dirty pillow, a dozen earthen pots, and a single box, usually with a broken lid, for holding the clothes of the family; but it will not leave them there. In the coming of a generation the

whole surroundings are changed: stools and chairs begin to appear; a rude table, simple bedsteads, the conveniences of life, with clean clothes and clean faces and hands; a book or two with always a Bible and a hymn book, differentiate the Christian present from the pagan past.

When many of our prudent people ask why the very cheap rates for native pastors are steadily rising, so that where formerly a man in India or China could be secured for thirty dollars a year it is now necessary to pay fifty or sixty dollars, the true answer is not only that rates of living are somewhat higher than they have been, but that the man and his family are themselves higher in their tastes and more manifold in their needs than they have been. And this is a matter for sincere congratulation. The children now need schooling; the family calls for books; dirty clothes are no longer acceptable; they cannot, therefore, any longer sit on a mud floor.

Life is steadily rising, and the person who understands the situation ought to much more cheerfully contribute the sixty dollars for the support of this humble family than he did the thirty dollars for that same family, when it had not risen so high in its actual appreciation of the true values of life. What is

more, the change in the pastor and his home is not the least of the powerful appeals silently made to the people among whom he lives.

There came to me when I was still a young surveyor in the service of the Indian government a delegation of humble Hindus. They had heard that, though I was a government official, I was teaching what they were pleased to call "the new religion." They told me they had come seventeen kos (about sixty miles), a long journey to an untraveled Indian, and with very deep earnestness they said: "We know the old gods are dying; the breath of the new God slays them before his presence; but, we have never had anyone in our part of the country who could really tell us about the new God and what he wants us to do. About one hundred miles to the east is a village that has accepted him, and our people sent us as a delegation to visit that village. Sir, we found wonderful things there. There was more prosperity there than with us: the very cattle were fatter, the harvest more plentiful, and the children were all at school; but, sir, the castes had all been mixed up and they were all low-caste men, for they ate together in their temples every month. Now, sir, when the new God comes to us—for come he will—

and when the old gods are all dead, will we all become low-caste men?"

I was deeply moved. I saw the mingled ignorance and sincerity, and I said to them: "Brothers, he whom you call the new God is the eternal God. He is the Unchanging One. He always was, he is, he will always be. You say truly that he will come into your village. He is there now, but you have not recognized him. When you recognize him you will find that the old gods are all dead, and your cattle will grow fatter, and your fields will be richer, and your children will all be at school, not because God will make things different, but because, knowing him, you will become different yourselves, and you will not become low-caste men, but all your village, whatever the caste, will be uplifted and become high-caste men; for those who know the true God are all that kind of men."

With a lowly salaam the men bowed themselves out, saying, "It is all very wonderful."

As I have already said, with this assertion of the self against untoward things will come also assertion against unjust persons or systems.

Christ breeds insurgency, whether in Persia or Peking. Wherever the established order or the conduct of affairs runs against his aroused

sense of the right and the becoming, the Christian will conscientiously protest; and if there is anything established injustice dislikes, it is "conscientious protest," for that can neither be stilled nor bought off until wrong is made right. This it is that leads to so much irritation against missions and missionaries, and to such persecution of native Christians in many places. When in China the Christians refuse to subscribe to make feasts and carry offerings to the local shrine, there is difficulty. When in India the Christian pariah insists on getting water from the village well (and not meekly consent to go a mile for stagnant water), again there is difficulty.

This is the secret of the complaint against Christians at the ports of Asia: "You missionaries spoil the natives." They do spoil them for being kicked about, for a man who has found himself will not allow his person to be treated with indignity. They do spoil them for being treated as the dirt under the feet of the imperious and, too often, impertinent white foreigner. *Spoiled*—yes, for cruelly low wages, and for being counted out as a human being with social rights, and even social and economic aspirations.

This insurgency of spirit against established wrong brings the young Christian church also

into conflict with governmental powers, which array themselves against the teachings of the gospel; and the impossibility of submission to such unrighteous rule involves the young church in sore difficulty. Take the case of any Moslem land. According to Mohammedanism, wherever a Moslem government obtains, a profession of Islam means "submission" not merely to God but to the state; the Sultan of Turkey is also Kaliph, and so with the Ameer of Afghanistan and the Shah of Persia; each is head of church and state. Renouncing the state religion is therefore a crime against the state, and here the missionary's position is most difficult. His is the dilemma of earnest endeavor, on the one hand, to illuminate the mind and save the soul, and of great anxiety, on the other hand, to avoid endangering the liberty and life of the convert and open collision with the government. When, years ago, a Russian minister pointed out to the Sultan of Turkey a map of the Turkish empire dotted with red spots marking American mission schools, and said, "These are all points of infection in which future difficulties are breeding," he probably told the truth; and if there be a New Turkey; and if a New Persia, in spite of the throttling of unfriendly powers, begins to move in its cradle; and if the whole

nearer East shows signs of a new day in the midst of its ceaseless stress of faction and strife, the Protestant (and I think I may add the American) missionary is largely the source of hope and possible progress.

But if in the period of troublous transition the presence and influence of the missionary be a disputed good, giving "peace at any price" men grounds for bitter attack upon him as a breeder of trouble, speaking in altered phrase the old accusation, "These that have turned the world upside down are come hither also," while those who trust the outcomes of the ferment of spiritual ideas are yet obliged to trust in the dark, still, when there has been time enough for the leaven to work and for the scattered individual Christians to affect the minds of their neighbors, and by better living and saner thinking to create a new public sentiment, then great movements are set on foot and great results register themselves.

How marvelously does the recent history of China illustrate my statements! Only a little time ago the missionary was the object of question and contention in the homelands, and the subject of suspicion and anything but cordial good will among the rulers of China. Individual men and women who had achieved

special errands of helpfulness to Chinese mandarins, viceroys, and others were from time to time favorably named; but, on the whole, it were foolish to deny that Lord Salisbury's sneer that "the entrance of a missionary was a prelude to the smoke of a gunboat on the horizon" was cutting but largely true, and for the reasons I have already sketched. The missionary represented ideas and principles which were essentially subversive of a government founded on other ideas than the help and progress of the governed. He was embarrassed too by the racial and national affiliation with lands and powers who were constantly aggressive against what China deemed her rights. Britain bore the odium of the opium traffic—the "foreign smoke," as China calls it—and those from America the burden of the ill will caused by the bitter anti-Chinese legislation and feeling of the Pacific Coast. Meanwhile the power of gospel principles and the strange stir of spirit that Jesus causes everywhere was building little groups of humble Chinese Christians everywhere; and everywhere the leaven of Christly good will, which the missionaries bore in their hearts and in their hospitals and schools and preaching, was working silently. The kingdom of God cometh not with observation. Then came the Boxer rebellion. Chris-

tianity and all foreign teachings and influences were to be stamped out ruthlessly. In a few weeks thirty thousand Christians were killed. "Away with him! Crucify him!" all China cried.

But a strange thing happened. Men, women, and children, with as keen love of life as any, when face to face with the choice between apostasy and death, chose *death.* There entered into the very soul of China a strange fear mingled with admiration of the power of the Christians' God. They had never seen it in this fashion before; and the result is that, in the few years since the Boxer rebellion, the broken ranks of the Christians have been rallied and reformed and the Christian churches have been more than refilled, and the number of baptisms in evangelical Christianity since the Boxer rebellion is twice as large as in the whole century before. Through all these later years the hearts of the people have turned more than ever to the missionary, and, as in India after the Mutiny there was a great strengthening of Christian foundations and a great step forward in Christian undertakings, so also has there been, and more markedly, a similar advance in China.

Following this, as the Christian message found its way more widely to the hearts of

men, and as larger numbers of students returned from Western lands, where they had been in contact with Christian governmental ideas, that insurgency which is the inevitable by-product of Christianity began to move, then boil and bubble; and, to the amazement of the whole civilized world, while we were all rubbing our eyes, and while Europe said, "It cannot be," and America asked, "Can it be?" aroused China went to work and it *was*, and, in spite of misgivings and questions and threats, it is—and China is a republic! And note this: among the forces that produced the revolution none has been more in evidence than the native Christian Church. The missionaries as individuals, with a fine self-restraint, have kept out of it all; indeed, some of them, who saw what sincere efforts the prince regent was making to cleanse the public life, and doubting whether China was ready for so drastic a change as to a "Republic," favored a continuance of the Manchu rule. But the *Christians* are now recognized as among the most sane and forceful leaders of the new day.

It need only be stated that the man who had most to do with instigating and organizing the revolution, and who was himself appointed the first provisional president of the new Repub-

lic, Dr. Sun Yat Sen, is himself a Christian. He was baptized when a lad by Dr. Hagar, of the American Board, and later, as a medical student, became the close friend of Dr. Cantlie, who, through all the years of his persecution by the Manchus, remained his firm and faithful counselor and helper. When, a few months ago, Dr. Sun Yat Sen visited Peking to confer with President Yuan Shi-Kai, regarding that immense railroad scheme he had in contemplation, expecting to build two hundred thousand li of Chinese railroads at an estimated cost of six billions of dollars (if there was any man in China who could carry out this program, it was he), a reception was tendered the distinguished visitor by the Christians of Peking. Vast throngs gathered; the streets were packed not only with Christians but with those who came to see the Christians receive this famous man. Speeches were made in which flattering allusions were made to the part that the doctor had taken in engineering the revolution and bringing it to successful issue. In reply he said he would not deny that he had much to do with the revolution, particularly in its inception. "But," he added, "where did I get my ideas and the foundations of my strong purposes?" Then, turning to the assembled missionaries

and pointing toward them, he added, "It was from the missionaries I got my ideas of liberty and of the sacrificial life which should be ready to spend itself for the good of its fellows." Little did Hagar and Cantlie know when they poured themselves into the bright Chinese lad, who was one of many with whom they had to do, what great sequels would follow their faithful efforts.

I was myself, February a year ago, in Foochow and was one of a large company of missionaries invited to meet the Governor of the province and his Cabinet and other influential citizens. Foochow had early declared itself a republic. The Manchu soldiers had been driven off and the resident Manchu people had accepted the new republican order and were living peaceful and unmolested in the city. At the reception the chairman, a member of the Cabinet, was an old retired Methodist preacher, who held the portfolio of Commerce, Telegraphs, and Posts. About him were seated the other members of the Cabinet, the Governor, and a distinguished body of Chinese merchants. During the function, when several speeches had been made, the Governor arose and said, among other things, that before the revolution he was aware of the presence of missionaries and knew that some Chinese had

become Christians; but he was a soldier and the whole matter held little interest for him, and, if he had any thought about it at all, it was to experience a feeling of something between pity and disgust for any of his countrymen who had given themselves over to foreign teachings and foreign ways. "But," said General Song, "when the revolution broke out I was surprised to find that there were none so ardent, so intelligent, and so self-sacrificing as the Christians." Said he: "In Foochow the Christians were the mainspring of the revolution, and now it would be difficult to maintain order in this province if it were not for the hearty cooperation of the small bodies of Christians, who serve the province with an intelligence and zeal that is altogether praiseworthy."

When, a little later, the chairman arose he spoke with deep feeling, saying: "For fifty years I have borne the reproach of being a Christian. I knew that what my chief has just said was true; that the true Christians were thought to be unpatriotic; but all the time I knew that my heart was full of a devotion to my country which was only next to my devotion to God. My heart rejoices, on behalf of myself and all my fellow Christians, to hear the Governor." And then, something of true

passion seizing the old Methodist preacher, he added, solemnly bowing his head to the Governor: "O my chief, and you, Mr. Pang, the head of the Cabinet, since you have seen what Jesus Christ has done for some of your humble countrymen and through them for the land itself, may I not hope that you, also, will soon give yourselves to Jesus Christ and learn the Christian doctrine? And then," he added, "you will find out the full worth of these men, the missionaries." I looked around me and I saw upon the faces of several of the oldest missionaries grateful tears they did not think to brush away. It was a moment of high emotion in all that vast assemblage. Such hours as these, which I have described, whether in Peking or in Foochow, or anywhere else in all that broad land, have behind them and as the real explanation for them the missionary. He is God's messenger, bearing vital truths to the peoples. He is God's herald, pointing the nations to the new day that everywhere is at hand.

Young people! life opens to earnest men and women many careers of great usefulness, for the whole world needs the service of capable and unselfish men in all the avenues of life. But nowhere, among all the alluring paths that open, will you ever set your feet on any

road that leads to nobler service nor to the possibility of farther reaching and more profound results than does that which leads to a foreign mission field. You may seem to be dead to the social pleasures, the mental attritions and stirring ambitions of your own community and people; but it is a burial that will find its resurrection in the uplift, the widened horizons, the new life of great areas of depressed humanity. And where can seeming sacrifice of self bring nobler or more enduring reward?

III

THE MESSAGE

III

THE MESSAGE

In discussing the message the missionary attempts to bear to the various peoples of this world, attention must be called to certain profound changes that have occurred in our own conceptions of what is vital and essential in our own faith, and a new sense of values we discover and gladly admit in the other religions of the world.

The generation before this one held generally to the verbal inspiration of the Scriptures—every dot of an "i" and every cross of a "t" was under the direct and infallible guidance of the Holy Spirit. It is true there was a human agency, but this was a passive instrument rather than an "agency." Like a flute that was blown upon, it could produce only at the will of the performer. There was therefore a hard and unbending attitude both in the interpretation and setting forth of the Christian faith, and all scriptural statements were, of course, of equal value.

Many of the older missionaries always discounted this mechanical method, but new arrivals coming from a church which held such

views continually reinforced the position. Now there is much change. A larger and more generous view of religion and its great mountain peaks is brought into sight, and while God's sublime majesty and his sacrificial love in Jesus Christ are exalted as truly and more lovingly than ever, minor matters are left to the later development of the young church in most Christian lands. This process has been gradually going on, and it would be impossible to say when it began or how far it has proceeded.

With rigid ideas of verbal inspiration of the Christian Scriptures went a flat denial of any values whatever in the other religions. In this earlier thinking paganism was all bad; the ethnic faiths were all born of the devil, and their leaders were vilified as either impostors or wretchedly mistaken men. Buddha was an atheist, Confucius a barren and reactionary moralist, and Mohammed a false prophet and his religion of the devil. The modern study of religions in comparative ways has made this no longer possible, and while the modern missionary is true to Christ, he is eager to see the *truth* in each of the religions he approaches, and to welcome it, for he recognizes that a grain of truth unacknowledged will make a mountain of division between him

and those whom he approaches; besides he rejoices to recognize the presence of truth wherever he finds it—while never failing to *emphasize* the necessity of Christ as fulfiller of the partial revelation of the mind of God which all the systems hold.

These two trends have very greatly modified both the message and the method of its putting. The missionary finds it necessary on approaching a people to learn their beliefs, and the customs and manners behind which these beliefs are intrenched, to sympathetically valuate their possessions, use their existing knowledge as the road by which to travel to their understanding and to their confidence, and from the points of contact to move into those areas of belief where he encounters either ignorance or opposition. It will be found on investigation that there is no people without some religion, and no religion without some effect on life and conduct; and however undeveloped any people may be, there is none without some dim idea of the existence of spiritual powers greater than themselves, to whom they are related in some strange way, and whom they desire more or less earnestly to please and placate. Years ago an English clergyman (was it Canon Kingsley?) described the bushmen of Australia as men with-

out any religious beliefs or rites, or any ideas of a world of spirits. But later, when John Paton, of the Hebrides, spent some time among these people, he approached them with greater sympathy and knowledge of the pagan mind because of his New Hebrides experience, and discovered that these people had secreted upon their persons the fetishes they tremblingly worshiped, and learned that the reason for their extreme reticence was their fear of being laughed at by the white man. These animistic peoples, wherever found, are in bondage to soul-possessing and harrowing fear. Often overlaid by later faiths, this primitive belief holds millions of people in abject spiritual terror. Believing, as they do, that everything has a soul, and with a very vague idea of a great over-soul, life is full of fears lest the wrath of these spirits may be unwittingly incurred.

There are millions of people in Africa, in India, among the Malays, and in China and Japan, many of whom are called Hindus or Buddhists, or even Moslems, who spend their lives in terror of evil spirits that maliciously seek to harm all those who invade the rigid etiquette of the spirit realm. What message shall the missionary speak to these poor, fear-ridden multitudes, to whom life is one long

menace? Surely it would not be right to deride their fears. Surely the method of approach to even these lowliest of the family must be with sympathetic understanding of their fears, and glad recognition of the value of a belief in that mysterious spirit world that encompasses us all. Even with their perverted ideas of the hateful influences of the denizens of this spirit world, are they not nearer essential truth than those highly educated materialists who, even more superstitiously bowing before their own great intellects, have ruled God and all spiritual existence out of the universe? It would seem to one who has spent many years among lowly animistic peoples that much wrong education brings men to a lower level of religious aptitude and receptivity than that possessed by a fearful devil worshiper. I would rather take my chances of religious development as a Hottentot, timidly approaching a bush covered with red rags, the votive offerings to the spirit-being in the bush, than as a highly intellectual man, in whom faith has atrophied, or a religiously contemptuous agnostic who belittles beliefs he has not lent himself to sympathetically examine. Living among such animistic peoples the missionary wins their confidence and love. They perceive he has knowledge of many things that are

useful in life, and that he is persistently kind and solicitous for their welfare. What shall be his distinctive religious message? Shall it not be first and always foremost the being and presence of a great God who is Lord of all spirits, and that this God is our Father and Friend? These people are constantly balancing the power of one spirit over against another. Accustomed to tribal ideas and clan fights, they unconsciously project these same divisions into the spirit realms. What mental relief it is, to begin with, to be persuaded that there is some one authoritative personal center to all this terrifying diversity of beings, and when the messenger goes on to say that it is possible to reach the ear and heart of this great Over-Lord, who is filled with thoughts of kindness toward his humble worshipers, a new, uplifting, consoling, and wonderfully stimulating conception is conveyed to these darkened minds. Warneck, of Germany, whose long familiarity with the Battaks of Sumatra and the other animistic peoples of Malaysia and Africa gives him authority to speak, says: "The message of a living God in contrast to the animistic deities who live a self-centered life"—each in his own heaven—"strikes the heathen's heart. It is thought a sweet message that God does not live in un-

approachable retirement, but is a loving and acting One, dealing with men, blessing and punishing them. His omnipotence, proved throughout in the face of human distress and demoniac power, wins the heathen's heart and invites him to try this great and good God's help. Soon he will try to come in contact with God through prayer, and then will rejoice childlike when he finds himself heard. Such experience overthrows supersition and fear. This immediate natural relation to the Almighty, personal God is one of the loveliest experiences observed in animistic heathen, and is not uncommon." With this assertion of a great and good God, Lord of all spirits and full of good will to humble, suppliant men, what a joyful message is that of the Redeemer whom he sent to deliver us from all our enemies! And if at first the New Testament tales of Jesus that particularly attract them are those which tell of his casting out devils and rebuking evil spirits, what of it? Must we not begin with people where they live? Later they will rise to the higher conceptions of Jesus as the empowerer for all goodness, and of that Holy Spirit who leads into all truth and intones the soul for the accomplishment of all virtue. Many a poor devil-dancer of India and many a terrified worshiper of feathers

and marrow bones in Africa has come out of his quaking superstitious dread to Christ as a deliverer sent by the great God to save him from the power of lesser tormenting evil ones, and has then advanced by leaps and bounds into the deeper spiritual knowledge of the things of God; and sometimes in a few brief years these least of the children of the kingdom amaze the missionaries themselves, so deep becomes their insight and experience of the grace of God.

I submit a very notable illustration in my experience. At the mission house in Madras, where Miss Grace Stephens is the honored and loved leader of a successful band of missionaries, I was told the following weird and remarkable tale: Among the women who had fled to this mission house when no longer able to bear the terrible persecutions of their own pagan homes was Lingama, a singularly beautiful and gracious young woman. She was continually pursued by her husband, who would call her by name from the adjoining street for hours at a time, particularly at night. Finally he announced that he would employ the arts of sorcery. And Lingama, profoundly affected, began to behave most strangely. She grew morbid, then violent, and flew into wild fits of rage at every mention of

Christ and his teachings. She assaulted all who came near her with the words of religion on their lips, and yet positively refused to leave the mission house or return to her husband. Miss Stephens, who loved her as a daughter, was both grieved and perplexed. Finally, after a particularly violent outbreak, Miss Stephens approached her and, speaking with intense earnestness, said, "Evil spirit, in the name of Jesus Christ I command you to come out of this woman," whereupon, with a great cry, Lingama threw herself on the ground in what looked like a convulsive fit. She then lay motionless, and was tenderly put to bed. When, many hours after, she awoke, she seemed confused but gentle, and inquired where she was and what had happened. The notable thing, however, is this. From the hour of her awakening she has made great progress in understanding the deep things of God and in depth and loveliness of Christian life. Whatever may be the interpretation of the facts I state—and all the parties to this story are yet alive—I state them to show that from the weakest and least of these born into Christ's kingdom from the gross darkness of heathenism are often developed the saintliest of lives.

Turn from these crudest of the pagan world

to such a people as the Hindus of India. By this term I do not mean to include the fifty millions or more who are outcastes, or pariahs, and not really Hindu at all. They are really animists with some small veneer of Hindu ways, though practically outside of the Hindu faith both in knowledge and in inner grip of the system upon the affections. And yet it is easier in India to tell who are not Hindus than to define what Hindus are or what Hinduism teaches, for Hinduism is a term that covers all manner of divergent beliefs and includes contradictory philosophies. The Hindus themselves, despairing of definitions, and, indeed, not specially caring for them, are accustomed to say that if one "will observe the caste rules and feed the Brahmans, he is a good Hindu." Two notes, however, are practically universal amid all the divergencies of Hindu belief, and those are a thorough-going pantheism and a belief in Karma, or the unescapable fruitage of the moral outcome of each life. In actual religious conduct, asceticism is highly valued for its moral results, though one must remember that the word "moral" has a very different content in the Hindu mind, and that there is always a party in dissent from any characterization of any belief held by the mass of Hin-

dus. One other matter should be noted—that whatever may be the particular creed of any class or set of Hindus, they all share the deeply fervent religious nature. With the Hindu religion is a passion. There is no people on earth with whom religion bulks so large. The Hindu lives surrounded by the gods. They people the hills and the trees, the rivers and the forests; they fill the shrines and ride upon the storm-clouds; they are borne upon the sunbeams; they are bosomed in the moonlight; they fill the earth and air and sky. Waking and sleeping, at his oblations and at his meals, at home, in the bazaar, on the road, slowly moving afoot or on board his little boat floating down the river—everywhere and at all times the devout Hindu moves in the presence of the gods. What shall be the message of the missionary to this highly cultivated, mystic-minded, deep-souled, sensitive, and almost religiously obsessed man? Here it is plain that it behooves the gospel messenger to first familiarize himself with the land and the people, and to learn the strength of the system and the tremendous hold of the beliefs which, in measure, oppose themselves to his essential message.

The situation calls for much more intimate knowledge and delicate consideration than it

has yet received. Unpardonable rudeness has too often in the past characterized the young missionaries, who unwittingly have given great offense by their unconscious assumption of a fine superiority, which, resented by a proud and sensitive race, has not helped the Christian movement. Matters are improving, but enough remains to be done to warrant my speaking this special word of warning to young missionary candidates. A race that has produced a Mozamdar, a Kali Churn Bannerjca, a Gokhale, and an Azariah, a Chitamber and ten thousand others, is worthy our highest respect and distinguished consideration. The missionary will therefore approach his high task with a deep respect for the people, and learning the weakness and strength of their religious positions, will, above all, when he finds the pathetic moral and social conditions of the masses of the people, yearn over them with a deep compassion. And here, too, he will find that three outstanding features of the Christian gospel will attract immediate attention and exercise tremendous influence upon the devout mind of the people. The first of these features is the *Fatherhood of God.* The Hindu has a great capacity for appreciating love. I have found him exceedingly tender of heart. And when one learns of the organized

cruelties of the religions of India one can only sigh over the betrayal of a deep-hearted people by evil practices that have grown up among them, largely fostered by a designing priesthood. And although a pantheistic philosophy has no room for a personal Father God, the Hindu heart cannot but feel its orphanhood and is somehow deeply moved by the presentation of the all-embracing love of God our Father.

Secondly, the character and life of Jesus are eminently persuasive to the Hindu. His own system has bred great sages of deep devotion and asceticism of life. When, therefore, the pure and sacrificial life of Jesus grows upon his thought, it captures his imagination. Admiration, and love, and personal surrender to his claims is often the result. The lowliness, the self-abnegation, the poverty, the meekness of demeanor, the wealth of overflowing pity toward the suffering, the Oriental habits of life, and the marvelous words that fell from his lips, but, above all, the majestic dignity with which Jesus bore all indignities, even to the death on the cross, profoundly affect the Hindu mind and command deep attention and regard.

Nearly half a century ago Baba Keshub Chunder Sen, in a great lecture in Calcutta

on the subject, "What India Thinks of Christ," frankly and freely admitted that Christ had already taken the mind of India captive. And while the Brahmo cult which he led has attempted to create an eclectic system in which there shall be room for Buddha and Zoroaster, Mohammed and Chaitanya, as well as Christ himself, nevertheless, as the years roll on, even Brahmoism sees Christ rise to altitudes in its thought and worship to which the others do not reach, and many and many a devout Hindu mind, contemplating Jesus in religious devotion, has finally been forced to cry out, "My Lord and my God!"

With the masses of the plain people a third most attractive message is the promise of an eternity of rest and blessedness. The prevalence of belief in Karma has bred a certain oppression of spirit when contemplating the future—ceaseless movement without assured progress, millions of experiences leading to no certain whither. All this is a heavy burden on the spirit, the only relief from which is some far-off absorption in Brahma—"There the wicked cease from troubling, and there the weary are at rest." This is heaven not as the West conceives heaven, however—the desire for heightened activity. Perhaps God will give the redeemed Hindu a millennium or two

of just the pure unmarred bliss of contemplation.

To such approaches of truth and sympathetic help and friendliness conveyed by the words and the life of the missionary the old historic faith of India is responding in two ways: (1) by the movement of considerable numbers from Hinduism into the Christian Church, and (2) yet more markedly by the recasting of Hindu thought under the words of the old religion, which are receiving entirely new contents and are being interpreted with nobler meanings and wider horizons than had ever before entered the minds of saints and sages. Thus does the gospel vivify everything that it touches, bringing all thought into captivity to the mind of Christ. So that even the polluted gods of India are being moralized, and philosophic pantheism is being scanned to find a base for moral constraint in the conduct of life.

In considering the message to the Chinese, we touch a people who, though they too are of Asia, may be said to be antipodal to the Hindu in mental characteristics and outlook upon life. If the Hindu is almost too otherworldly, his gaze so upon the skies that his feet are not always firm upon the earth, the Chinaman is ultra-practical and perhaps too

closely devoted to the things of earth, and not sufficiently alive and alert to the mystic spiritual by which we are surrounded. When Confucius was asked about offerings to the gods he answered, "We know but little of men, why trouble about the gods?" And again he is reported to have said, "Revere the gods, but at a distance." On the other hand, he was a wonderful moralist, and the ethical code he left behind him is the purest and most exalted to be found anywhere outside of the New Testament. The Chinese are, therefore, a people to whom the appeal for righteousness of conduct in all our earthly relations finds immediate and sincere response. There is no other non-Christian area in which such a degree of moral knowledge is to be found in the public mind, nor such ready and heartfelt agreement with all homilies on correctness of conduct. The Chinese mind too is exceedingly hospitable to all manner of religious ideas. Christianity found China holding three faiths —Confucianism, Buddhism, and Tauism—all at one time. A frequent Chinese reply when asked concerning his faith is, "I belong to the three religions," and Christianity would easily find its way to wide acceptance were it not insistent upon the exclusion of all that does not agree with its genius and principles. In

fact, the Chinaman has held lightly all his religions as such. He profoundly venerates Confucius as a sage, and worships the shades of his ancestors, and in this veneration of the ancestral tablets, indistinguishable from worship, is found perhaps the deepest religious feeling of the Chinese people.

How shall the Christian message best be presented to such a people? It is found that two aspects of the Christian teaching are attractive to the Chinese mind. First, the presentation of the great and mighty God as the Father of all the family on earth. The Chinese have been accustomed to think in terms of the family rather than the individual, and the father holds the position of reverence and filial regard beyond anything known in Western lands. The father is at once the autocrat and the revered center of all family life and interest. When, therefore, in place of the dim, shadowy being he has been worshiping, Shangti, there is presented the living God, the Father of all men, infinitely concerned for all and bowing in divine concern and compassion over each, the impression made is exceedingly powerful.

Another attractive doctrine of Christianity is that of Jesus, the Christ. The pure and spotless life of Jesus, the high and exalted

teachings of his words, the radiant purity of his life, and the teaching that he is not only the exemplar but the enabler of men, holds Chinese attention when once secured. The high ethical teaching of Confucius, while it has not wrought in all the people a sense of their shortcoming, because he ceaselessly accompanied it with further statements of man's sufficiency unto himself, nevertheless has established a moral ideal, and does stir to moral endeavor. When, therefore, the pure character and life of Jesus are presented to the Chinese, they evince a lively interest, and when this is accompanied by the teaching that Christ came not merely as an exemplar to humanity but to morally energize us through the inner operation of the Holy Spirit, that we too may come to purity of life and loftiness of conduct, many of the best minds of China are greatly attracted to the teaching.

There is still a larger class of the common people who are burdened with the superstitions of Tauism and live in terror of evil spirits. The animistic beliefs of an earlier day are merely tinged with the later systems of religion. To these the presentation of Christ as deliverer from the powers of evil is exceedingly attractive. I have seen considerable companies of Chinese rickshaw coolies in

Singapore listen absorbedly as I talked of Christ as the source and center of all the good of life, and insisted that no evil spirits nor vicious powers of any kind were able to invade the sanctity of a life that was surrendered to him.

And, further, it may be said that the Chinese mind, much less speculative and subtly philosophic than the Hindu, is more attracted by the positive benefits of the Christian religion. Its schools and hospitals, its deeds of mercy and kindly words of sympathy are its great apologetic. And if the future church of India will be marked by its mystic temper and passionate devotion to the person of Christ, the Chinese Church will probably be less fervent but more orderly, practical, and businesslike. Each will markedly need the other for a richer interpretation of the whole gospel.

When we come to the Mohammedan faith we come to one that is more like Christianity in outer form, and perhaps more opposed to Christianity in spirit and temper than any. The chief doctrine of Islam is the absolute sovereignty of the great God. To his sovereign will there can be but one attitude of the devout human heart. Islam—"submission"—describes that attitude. But if the sovereign

God be exalted and his unquestioned will be the law of the universe and the rule of life, the Koran is the book which reveals that will, and orthodox Mohammedanism holds with rigid precision the literal and plenary inspiration of the Koran. This Koran is partly built upon the Old and New Testaments of the Jew and the Christian, but, coming later in time, it is an ampler revelation, and supersedes all that went before. Indeed, this matter of chronology holds so large a place in the orthodox Moslem mind that in the interpretation of the Koran itself the commentators seek to settle the relative time sequence of the disputed passages with the assumption that the later always supersedes the earlier. And as the Koran supersedes the "Torah" and the "Injil," and, in general, the entire Old and New Testaments, so Mohammed supersedes Moses and Jesus. These also were true prophets. Indeed, Jesus is described as the "sinless prophet," a term never applied to Mohammed, but Mohammed is the "Seal of the Prophets," the one in whom the prophetic ascent culminates—the last, the greatest, the only authoritative prophet of God. Therefore it is the Muezzin cries from the minaret of every Moslem mosque, "Allah-il-Allah—Akhbar-Allahu—Mohammed rasoul Allah"—

"God is God—Great is God—and Mohammed is His prophet."

Certain outstanding defects in Mohammed himself, partly personal and partly of inheritance and environment, have greatly colored and vitiated his compilation of material for the Koran, and have fastened themselves upon the faith which he formulated. Chief of these is the fatalism induced by a belief in the foreordination of God, whose will concerning the events of all lives is absolute. This will, written on the preserved tablets which are round about his throne, has fixed the minutest details of all lives. This has given Mohammedanism a certain reposeful dignity under severest affliction—"It is the will of God." But with this dignity come lethargy and stagnation and practical incapacity for progress. The counterbalancing belief in "human freedom," which has saved Western civilization from being a blight upon human activity, is not found in orthodox Islam.

Two other marks Islam bears, the direct product of Mohammed's own weakness and imperfection—a militant spirit against other religions and a low estimate of woman. The Moslem is a "soldier of God," and there is nothing figurative about his militancy. "Onward, Moslem soldiers," as a Moslem hymn

would refer to no war against sin and moral weakness; it could only mean an actual physical assault upon the enemies of the Prophet. And he who is so happy as to die upon the field of battle warring against the enemies of the faith is assured of an abundant entrance into the paradise of God, where seventy-two houris, with eyes like almonds and breath of roses, wait to comfort the brave hero who gave his life for his faith. Is it any wonder that the Moslem has always been a soldier?

Mohammed himself was the husband of no less than thirteen wives, all of them save Khadija, the first and perhaps the noblest, taken by special revelation of God, some of them under conditions abhorrent even to the men of his day. But these cases were always covered by a special revelation, and when the Prophet of God spoke by inspiration, who could gainsay? All this leaves deep and sad results in the current life of Islam. A great brotherhood within its own borders, Islam is marked by a cynical disregard of the rights of all without the faith, against whom the edge of an exceedingly sharp religious sword is ever turned. I suppose it can justly be said that in a Moslem state perfect justice toward non-Moslems, when in collision with Moslems, is practically impossible. And no sadder woman-

hood is to be found on earth than the womanhood of the mass of the families of Islam.

And yet it must be remembered that Mohammedanism passionately holds the unity of God, and its conception of the might and majesty and the sublime dignity of Allah is most impressive; and it is, moreover, the greatest temperance society on earth. No true Moslem drinks wine or intoxicating liquors. What shall be the message spoken to such a faith—with its large religious values, its aggressive and arrogant militant spirit, and its defective morality?

Here let me take time to say that even more markedly than under the circumstances noted in the case of all the other religions the Christian messenger to Islam needs to be a knowing and hospitable-hearted Christian gentleman. There is a certain grave dignity about the Mohammedan wherever you meet him which demands a fine courtesy of demeanor and self-repression in the man who goes to him with a great message that is not to his liking. Here, if anywhere, the manner and the manners of the herald must not prejudice the cause of the King. I have found among Moslems, whether Arabs, Chinese, Indians, or Malays, an immediate appreciation of refined politeness. And the knowing missionary will have no diffi-

culty in finding many points of contact between the two faiths, which he will greatly accent until interest is awakened and confidence is won. The Mohammedan when once awakened is an eager debater and places great store by dialectic victories. And I have seen more than once the chagrin of defeat in an argument turn into keen solicitude for the truth and to ultimate conviction of the claims of Christianity. Why this is I do not know, except, perhaps, because Mohammedanism breeds such inordinate self-sufficiency that the overthrow of its assumptions produces a certain feeling of religious panic, and then a state of something approaching moral indignation against being misled, which disposes the mind to inquiring after a possible substitute. I do not mean that this state of mind is easily induced, but I have witnessed it many times. The missionary to the Moslem should, therefore, be a gentleman, with distinguished courtesy of manner and dignity of bearing, hospitable and kind of heart, and deeply knowing the Moslem faith, its history, its legends and traditions.

With such a messenger, what shall be the message? Unlike the other religions, this one calls for no assertion of the being and presence of the one God. That truth is already

tremendously accented in Mohammedanism. I have met no missionary to the Moslems anywhere who did not bear witness to the deep impression made upon the Moslem mind by the figure of Jesus Christ. Taught by the Koran itself to accept Jesus as "the spirit of God," the Mohammedan is forced to approach the subject with a certain willingness to hear, if not a prepossession in favor of Jesus. Sir William Muir, who spent many years in India in contact with the Mohammedans, of whom there are nearly seventy millions, has compiled a book of nearly two hundred Koranic references to Jesus, in which Mohammed ascribes to him a perfection of life and conduct he nowhere claims for himself. From this ground of agreement it is not impossible to lead the earnest Mohammedan to a contemplation of his kingly moral greatness and his towering spiritual attitude.

I spoke one day with a high Moslem official, seated in his own library, in an Indian city, where he was not far removed from the headship of the government, and he said to me with deep solemnity, placing his hand upon a New Testament, "Sir, the ineffable dignity, the unsullied purity of the character described in this book breathes of a purer heaven and a loftier paradise than any Islam foreshadows."

"Sir," said he a little later in the interview, "I admit that the spiritual elevation of the New Testament appeals to me strongly. Jesus surely bears the white flower of a blameless life, and moves me to an earnest striving after holiness." I was emboldened to declare that Jesus not only aroused in me the same inner desires but that he, by the Holy Spirit, breathed into me a living power to imitate him, and so delivered me from the thraldom of wrong appetite and passion. "O," said he, most earnestly, "would God I could find such power!" And, hesitantly, I asked whether I might pray with him. With beaming countenance he cried "God bless you, sir, for offering to do so." After brief prayer I quietly made my adieus and left the room. I have never seen this gentleman since, but I cannot but devoutly hope that the Koranic prophet has grown into the actual personal Saviour and Lord of his heart and life.

I do not hesitate to say that it is this inner longing for holiness awakened by close contact with the missionary who upholds the ideals incarnated in Christ that is the most winning note in Christianity among Moslems of the better sort. The theological difficulties of the Trinity and of the divine Sonship of Jesus can well be left in all Moslem lands and

peoples to be settled later, after the man is moved by conviction of sin and moral failure, and fumbles in seeking the way of escape. And, indeed, if in contact with Mohammedanism the church is forced to subordinate its statements of doctrine and to place the chief accents upon spiritual experience, the final result may be not an emasculating of the faith by suppression of its dogmatic utterances, but a new working out of its formal statements in company with those who, trained in other thoughts, approach these matters from widely differing standpoints. We may then hope for such an approach to a universal creed of Christendom as cannot now be had, in the very nature of the case.

With the Moslem, as with all others, if the messenger can convey such a message as will bring the orphaned spirit of man home to the Father God, and will teach that restored spirit of man to suffer itself in humble prayer and contemplation to be lifted into companionship with God, the great end of the messenger's forthgoing will be reached. But in order to reach this end the alienation of heart that comes from ignorance and sin must be lovingly indicated and the way into the light and life of God through Him who is the way, the truth, and the life must be patiently and cease-

lessly pointed out. The end can be attained only by the human heart seeing itself in the light of God. When this light falls upon a man, be he philosophic Hindu or zealot Mohammedan, be he ignorant African or cultivated Chinaman, he cries out for God, the living God, and in whatever darkness, or partial light of the intellect, the soul of the man seeks Him by whom the sinner finds his way home to God. In the end, before he reach his joyous consummation of help to men, wherever he may be, the missionary must, like Saint Paul, say, "I preach Christ and him crucified." And the whole history of missions is vocal with the testimony that the great, overpowering heart of Christian teaching, and its most formidable final truth for the breaking down of human opposition and the recreating of human lives, is the doctrine of the cross. Wherever the messenger may begin, his message is not complete until he reaches the central heart of Christianity—a cross and One evidently set forth upon that cross a sacrifice for men. This seemingly dark mystery yet holds the divinest radiance.

The ancient paradox is forever true—*"Via crucis, via lucis,"* and when one surveys the victories already won, the positions already established, the impact already registered out-

side the boundaries of the organized Christian Church by this central revelation, the exulting soul of the Christian confidently predicts the ultimate world triumph of the world's Redeemer, and triumphantly he sings:

> "In the cross of Christ I glory,
> Towering o'er the wrecks of time;
> All the light of sacred story
> Gathers round its head sublime."

But, whatever the variety of approach and of statement necessitated by the varying aspects and different levels of civilization to which the missionary goes, one factor of success is common to all lands, and that is the spirit and inner attitude of the missionary himself. It may seem unkind for one to say that there has not been a little failure here. The missionary has been and is so heroic and self-sacrificing a character that it is with great hesitation I venture the following observations:

Men of the West are, as a whole, lacking in that fine courtesy upon which the East insists and without which approach to the East is made much more difficult. There is among us such ardent devotion to the idea of being driving, pushing men, endeavoring to bring things to pass by sheer force of personality and drive of personal energy behind a practical capacity

for organization, that we are almost inclined to think time spent in courteous manners is time lost. We become very conscious of this when, after long residence in the East, we return to this country. We are so busy and amid such a press of engagements that, as I heard a neighbor say, "We scarcely take time to be decent." But this is not all. We have come to look upon others who take more time for social amenities with something like a feeling of pity, if not contempt, as being idlers.

Another and a graver difficulty besets us. Disguise it as we may, we are inclined to consider ourselves and the race to which we belong as being somehow inherently superior to those to whom we go. We have idealized and boasted of the Anglo-Saxon so far beyond the bounds of either truth or good manners that we have come to take ourselves more seriously and others more contemptuously than they can grant. I do not mean that either of these limitations is consciously present in the thinking of the missionary, but it is difficult for young people, be they never so pious and earnest, to rise above the limitations of the communities in which they have been bred.

But, if one is to approach the East so as to win its respect and detain its attention, both these traits must be overcome, and the mission-

ary must think himself steadily into a sincere belief that there is no such thing as an inferior people. Human stuff is human stuff wherever you find it. There are peoples whose surroundings and heredity, whose false beliefs and lack of educational opportunities, leave them pitifully undeveloped. But it is safe to say that with any individual of such a race, if he be segregated from the obstructive influences of his tribe or nation, and be given an opportunity for a Christian education and for receiving the high ideals of the gospel and all the redemptive forces which that gospel brings, there is no reason to suppose that he will be inferior to the men of any other race who have had no better opportunities than he. And the proof of this may be found in any mission land. Any missionary will tell you of stalwart characters, for whom he holds the highest esteem and affection, derived in a single generation from the lowliest peoples; and the native churches of all the lands show, in the two or three generations of their Christian membership, large numbers of choice peoples, the peers of the picked men and women of any race. It was of such a product as this, the gracious and beautiful Lila Vati Singh, of India, that President Harrison said, at the Ecumenical Conference on Foreign Mis-

sions in the city of New York, "If I had invested a million dollars in missions, and the only product was the lady the audience has just heard, I would consider the investment adequately repaid." There are hundreds of such men and women to be found in all the mission lands of the world. They are the first fruits of that glorious company which Christian faith and hope dare to predict will be nation-wide in all the lands of the earth.

The messenger, therefore, in whom, after all, the message is concreted, must approach the people to whom he goes with the deference that each of us owes any immortal, however he may be disguised, and must show that deference in courteous and kindly ways, so that it may be manifest and easily understood by the stranger to whom he goes. Love is always winsome, and love will seek hard to interpret itself in terms that cannot be misunderstood. Better lack of preparation in a hundred other regards than lack of preparation of heart to esteem men as such, and to love men the more because of the pathos of their lowly and undeveloped condition. Said an old Mohammedan to me one day in the city of Bombay, when, with some others, we were preaching on the street: "Where is the little gentleman with the long beard? He does not come now." I

did not immediately recognize the portrait, and the old man added, "He did not talk our language well, and we did not always understand him, but he loved us all, and we were always glad to see and hear him."

Henry Drummond, in one of his remarkable speeches to the Northfield students, assured them that they would begin to preach the gospel in a foreign land long before they mastered its language. The look in their eyes, the instinctive kindness and courtesy of their acts, would all make inroads upon the affections of the people and win some assent to their first messages even when they were blunderingly spoken. When, with such preparation of heart, the messenger has something of a depth of knowledge of the things of God, some powers of utterance in the acquired tongue, one may look for a career which will be marked with the wonders of that transforming power which God's Spirit never withholds from earnest-hearted men and women, who thrust forth into the dark and difficult situations of the pagan world. The word of Christ, the messages of God, conveyed by the Holy Spirit through the personality and by the gifts of such literally transformed individuals and societies, will and do bring in the new day over vast areas of depressed

humanity. The real wonder-worker among the nations is the foreign missionary, when thus fitted in head and heart to be a suitable messenger and bearer of those soul-subduing and life-transforming truths which are contained in the gospel of our Lord and Saviour Jesus Christ. The message is a message of *Life*—

> 'Tis life of which our nerves are scant,
> More life and better that we want.

To this universal need the glad message comes of Him who came that we might have life and have it more abundantly.

And last, but all-comprehensive, the missionary preacher needs the fullness of the Holy Spirit—the secret of the hiding places of God's power, for the Spirit is He who is the illuminator, the quickener, the energizer of the spiritual life among all men. Though there be all knowledge, personal amiability, and eagerness to win, unless there be added that inexpressible something, that ineffable, mysterious but all-compelling energy which is from above, the preaching will be largely in vain.

Follow the records of missionary triumph, and see how always it has been the men bedewed with the Spirit's presence and anointed with his power who have been the

great conquerors, from Peter at Pentecost to the humblest native worker who, in teeming India or China, gathers his countrymen into the church by the score. How came William Taylor, in unfamiliar South Africa, speaking through interpreters, to gather native converts by the hundred, or, years after in more difficult Bombay, still through interpreters, to win Parsees, high-caste Hindus, and Mohammedans, as well as godless nominal Christians, to humble surrender to Jesus Christ? Read the thrilling story of the Baptist Ongole Mission, or the even more fascinating tale of how at the Adjudhya mela in India, Missionary Knowles, with a band of bowed and weeping native helpers, saw scores of Hindus, of all castes and conditions, seek the Lord Christ with an abandon and depth of earnestness not to be exceeded in a revival in any Christian land. Go forth in Manchuria and Mongolia. Let the great company of missionaries tell of hundreds of others who have been victorious "turners of the world upside down." They have seen opium-smokers of China saved; proud, conceited *literati* awed into humbleness; gross clod-bound coolies touched with the power and the grace of the Invisible. Contemptuous Brahmans of India have humbled themselves; fierce Moslems have cried for

mercy at the cross; the poor have been uplifted, the lofty brought low; the sinful and the sorrowing have been gladdened, and the oppressed and the bowed in heart have been joyously set free. And all this has been accomplished not by the might of human knowledge, nor by the power of human eloquence, but by the Spirit of the Lord God reincarnated in human hearts and so preparing and pervading the message that came from them that before our eyes thousands in all lands have yielded themselves to the power of the invisible God. Again the message sounds, "Tarry ye until ye be indued with power from on high." The all-inclusive need of the preacher in foreign lands is to be a man, Stephen-like, "full of faith and the Holy Ghost"; then shall the gospel, preached through his lips, be powerful to win the individual and recreate society.

Behind "the message" is ever the anointed messenger—indeed, he himself incarnates and illustrates at its best THE MESSAGE. The power within him, the power that breathes through his message and gives it vitality and strength, is the "power of the Holy Ghost," the Spirit of that abiding pentecost which is to be renewed from generation to generation in all the lands and among all the peoples of earth.

IV
INDIA

IV

INDIA

1. Under the term "India" is included a wide diversity of peoples of varying characteristics. This arises from the size of the country, the circumstances of the origin and present life of the people. The earlier dark-skinned people of inferior development seem to have been driven by successive waves of invasion from the north into the extreme south and up into the mountain country. These dark-skinned people have been slowly religiously engulfed by the later comers, but preserve, even under a common religious name, many distinguishing marks both of earlier beliefs and tribal customs. Each of these peoples speaks a language more or less different from the others and has developed widely varying customs; besides, each part numbers several million people, which prevents the easy assimilation of any fraction with any other. Up till recent years these diverse parts, separated by languages and customs, were confined each to its own area. There were no means of rapid intercommunication. Fifty years ago railroads were almost unknown.

The difficulties and dangers of travel were great. India is, therefore, a congeries of nations rather than a single people.

Any effort to affect India as a whole is necessarily hedged about with difficulties innumerable. When one people of India differs more from another than a Russian does from an Englishman, or an Italian does from either, it will be easily seen that methods of presentation and appeal for either new thinking or doing must be very carefully studied. An abolition program presented to the people of Massachusetts and Louisiana in ante-bellum days would not have been more variously received than many a religious prescription that is too often put with a mere change of language before martial, high-spirited Sikh or Rajput and the comparatively timid Bengali or even more widely differing Tamil. Added to these what might be called natural diversities are the even more penetrating and abiding differences made by the religious life of the land. In its place this matter will be more adequately treated; suffice it now to say that the social cleavages, sanctioned and hardened by religion, are even more divisive than all the factors we have already named. Hinduism sets people apart by its caste system with rigid boundaries, and breeds in the more favored a

hard and bitter contempt for the lower-caste man. No Pharisee of Christ's day ever looked with deeper loathing upon a despised publican than does the Brahman of India look upon the Sudra or pariah, the man of low caste. All these things make the presentation of the gospel in India, with its pervasive teaching for all realms of life, a matter that calls for close study of the people and for such tact and insight as only a large love outpoured by God's Spirit can give us.

In approaching this study let it be remembered that the older India was in the van of human civilization long before the Christian era. It is probable that the Aryan forefathers of India's later peoples and our own forefathers lived somewhere in the Caucasian region. Their forefathers migrated east and south, while ours went west and north. All those who entered India accomplished a nobler and earlier civilization. For while our forefathers were semi-savages, roaming the forests of Europe or sailing the northern seas, the Indian Aryans came to a high degree of development. They perfected the industrial arts, built good houses, plowed their fields, raised their cattle, and, above all, they delved deep into philosophy, wrote such magnificent poetry as may be found in the earlier hymns

of the Vedas, or sacred books of India, and later wrote such marvelous epic poems as the "Maha Bharata" and "Ramayana," and such involved philosophical treatises as the Puranas, etc. The earliest religion of these Indian Aryans seems to have been a veiled monotheism, for, while they deified all the appearances of nature, they seem to have worshiped but one at a time, and in this worship all other phenomena were out of sight. Professor Max Müller calls this "henotheism." In it the early Aryans seem to have tried to pierce the outer forms to find the inner Being. But, alas! the effort to preserve monotheism without direct revelations from God has always proved abortive. In time the varied phenomena in the heavens and earth were represented by images; henotheism sank into polytheism, and polytheism sank into gross idolatry. Their life was burdened with religious ritual and the Brahman priest, the director and framer of the ritual, was lifted into primacy. Meanwhile our section of the Aryan family was met by the Christian gospel, and, under its humanizing and stimulating contact, we entered that path of progress which has brought us so far along the road to a better civilization. We too have much to learn; but, it is only fair to the facts to recognize the great advance that

has been made by the Western branch of the Aryan family.

This makes the approach more delicate and difficult. Aroused India recalls the glories of the earlier day. She must not be treated as "heathen." The man highly blessed must approach the less privileged with tender concern and marked respect, and the invitation to consider the treasure with which Jesus, that great Son of Asia, has enriched us must be conveyed with winsome words and loving solicitude and with those various arts and accents, that love and knowledge teach, to these the older brethren of the family who have temporarily lost their way, but must now be brought back again.

2. In bringing the gospel to India it is a matter for congratulation that, amid all difficulties, there is one outstanding quality of the man of India that makes for the redemption of the land—the people are intensely religious. To others religion may be a department of life, largely bounded by Sundays and hours of prayer and Bible study. With the Hindu all life is regulated by religion. While in religion, as in all else, there is infinite variety of thinking and outward practice, yet it is equally true of all schools of thought and of all variations of outward forms that India is held in

the grip of religious prescription. From the contemplative Yogi, or the Brahman, highly punctilious in the thousand and one acts of worship that claim his attention from early dawn to the time he closes his eyes, calling on his favorite god, down to the ignorant pariah, who knows but enough to cry *"Ram, Ram, Ram,"* no act of life is without minute religious direction. The morning ablutions, the cleansing of the teeth, the wearing of the hair, the cut and color of the garments, the methods of preparation and eating of food, the day and manner of marriage, of all domestic events, and the disposal of all matters from birth to death, are all minutely prescribed, and India is held as in the grip of a vise. High philosophic thinking is there, the loftiest spiritual flights vouchsafed to any race, with such clear statements of rare devotion as fill one with delight. Side by side with this is the debased demon-worship, the unspeakable vileness of sex-worship, and the orgies of lusts which prevail in more than one sacred shrine; all are equally sacred; all equally hold sway in the name of religion. A thoroughgoing pantheism makes the lights and the shades equally divine. But when it comes to the daily life, be a man's opinions and nominal beliefs high or low, conduct is prescribed by minute ritual

direction. Life is therefore practically apart from belief; and this divorce has brought to India an unreality and what looks to the Western mind like an insincerity, which must be recognized and taken into account. The loftiest thinking and the most depraved beliefs seem equally powerless to affect life's levels. Conduct seems unrelated to belief. Perhaps you will see how a thoroughgoing pantheism, accompanied by a rigid ritual prescription—the outcome of long priestly domination—can bring about the strange and difficult conditions here so briefly sketched; but behind it all lies the strength of the deep devotion which makes it possible for an accepted religious code to absolutely govern a people in their course of life. When the law of Christ shall supersede the Brahmanical code what may we look for?

3. Into this strange, rigid, inwardly contemplative but outwardly fixed life, where the rules of religion accepted by the many make almost impossible any departure from the form by the individual, there has come in recent years the impact of a civilization and of reforming forces as widely different as the human mind can conceive. The English rule and the Christian gospel are the newcomers calling for a complete change of front, for an

entire reversal, both in thought and in many living ways.

Under orthodox Hinduism the caste cult is supreme; the individual is merely a subject atom, whose place is fixed without any reference to either his quality or his capacity. The Brahman by birth and the pariah by birth are in very different social positions; nor does the law that applies to the one hold for the other. Such a thing as even-handed justice for two such diverse particles as these is impossible under the Hindu caste system. Here steps in British law and insists that in a court of justice any man is the peer of any other man, and that to both alike even justice must be administered. Sometimes when British law distinctly meets Hindu sentiment there is a collision. For example: When, years ago, the Gaekwar of Baroda was practically proved guilty of causing an attempt upon the life of the Resident at his court, General Phayre, who barely escaped being killed by poison, the Commission that tried him—consisting, as it did, of orthodox Hindus—practically concluded that he had been guilty of the crime, but would not so announce their verdict, lest the dreaded British court might cause the Gaekwar, a Brahman prince, to be hanged. And this, not because he was a prince, but because

he was a Brahman. The British understood the verdict, dispossessed him of his throne, and banished him from the country. Similarly, Hinduism prescribed *sati*, or death by fire, to the willing widow who ascended her husband's funeral pyre. British law makes presence at a *sati* a crime punishable with heavy imprisonment; for it refuses to recognize any human right to suicide. Female infanticide is perfectly permissible under Hinduism. British law calls it murder; that is, this new law insists upon dealing with each individual as a person, and will accept no overriding of the rights of the individual by any supposed religious domination of the caste law or the priesthood.

In social matters also is an entire upsetting of the older order. In the olden days Brahmans went to school. Low-caste men were wholly illiterate, nor did any of them ever dare to intrude upon the sacred inclosure of the temple schools. Now Brahman and pariah sit side by side in the mission and government schools in spite of all protest. The railroads also are subverters of custom. It used to be that the very shadow of a pariah or Sudra contaminated the holy Brahman; but Brahmans must travel and railroads are convenient, and whoever buys a ticket has a right to his

place. The unconscious guard comes along and thrusts Brahman and pariah indiscriminately into the same narrow space, and, while merely discharging his railroad duties, he incidentally breaks old caste prejudices into a thousand pieces.

Then, again, the new industrial world opens diversified employments to men of many castes. Each caste used to follow its own avocation and was a trade guild. But what is to be done when new machines dispossess whole areas of avocations and call men, thus dispossessed, to new careers as machinists and factory-workers? For example: The millions of India used to be clothed with hand-made cloth produced by millions of hand-loom weavers. Now Manchester and Bombay produce more cloth woven by machinery than will clothe all India. What is the weaver caste to do? It must turn to other things. The trade of India used to be carried by long processions of oxcarts; there were millions of men engaged in driving the oxen and conducting these wagon caravans. Now tens of thousands of miles of railroads cover the land. What are the oxcart men to do? Hundreds of thousands of them are dispossessed and must go to work on the railroad and in other places. All this tends to put the land in a ferment.

Take another realm: Eager students of the unfolding of English history perceive that the growth of English liberties kept pace with the fusing of the peoples into one speech and one conception of life, that is, one religion. For the most part, educated India is high-caste India outside of the active temple priests. What a conflict there must be between young high-caste India's desire to perpetuate inherited domination over the lower castes and the kindling hope of India's autonomy which this same educated young India can see to be impossible without a unifying national feeling bringing all classes together in a way which the old order forbids. Suppose that nine tenths of the Americans were Negroes, and the remaining one tenth were taught by their religion to despise the Negro and keep him in practical servitude, and yet the whole-hearted cooperation of the Negro were necessary to secure the freedom of the land from foreign domination; and, further, suppose that a proportion of the Negroes was sufficiently educated to know their manhood's worth and therefore felt keen resentment against social disesteem; and suppose that there were not only this one line of cleavage but that the nation had many such social fissures fixed by religion, separating class from class—can the

turmoil of thought be imagined when such a people comes into contact with our modern conception of the solidarity that is necessary to make a strong national life? This is the turmoil that the English presence and education are producing in India. And in the midst of this political and social searching of hearts is the cry of Christianity on the streets and in the bazaars and villages of India calling men to recognize the presence of a personal Father God and to disentangle personality from the gloomy, solemn moving of a spirit-machine universe.

Christ declares that man is not the product of impersonal forces grinding on through the centuries; but that all things begin and end in a Personal Will abounding in love for discrete beings, whom the Central Will and Love ceaselessly seeks to lead to higher good. The call is, therefore, to the individual will, to active personal choice. The road is open to each. The call is sounded for all. The entire conception is antipodal and startling to Hinduism. Add to this the utter reversal of social ways the new religion calls for. It teaches a fundamental democracy. Wherever thoroughly understood it destroys all permanence in class distinctions. It knows "neither Greek nor Jew, bond nor free," man nor

woman; nor does it know priest from people—"Ye are a royal priesthood." Our wonder should not be that India does not immediately respond, but, rather, that any of her people have patience to give any heed at all to a scheme so subverting and a philosophy so seeming topsy-turvy. The more one considers the whole subject, the more does one's sympathy go forth to the perplexed people; the more inevitable we perceive to be the birth-pangs of thought that must accompany the new life of India, the more patient we will be with the slowness of the movement, and the more intensely desirous of the full power of the Holy Spirit, without whom the task were impossible. In all the realm of religion and life is no such Gibraltar against Christ as India and Hinduism. In all the universe no such conqueror of Gibraltars, by the power of love, as Christ, the Lord of the hearts of men.

4. In the slow revolution of thought and life that these modern forces are bringing about in India no class is more affected than the women of the land. Under Hinduism the place of woman was gradually circumscribed from the freedom of earlier Aryan days until she has been deprived of all social liberty and of much religious privilege. Nevertheless,

within the narrow limits of home, personality will assert itself, and the wife and mother are often more potent influences than the men care to admit. In the coming new order, a larger place is being slowly won for woman. Educated Hindus themselves tire of ignorant wives and are seeking education for the women and girls of their families; and many a modern home in India is having the immeasurable joy of mental and spiritual companionship between the men and women of the family. In the olden day, when a Hindu was asked by one of the early missionaries in Calcutta whether he would not like his daughters also to be educated, he replied by pointing out of the window at a horse and inquiring, "Will you want to educate that too?" That day is largely past. Girls in numbers are found in thousands of missions and government schools, and the Hindus themselves are projecting girls' high schools. At the Isabella Thoburn Woman's College in Lucknow there are now being conducted separate hostels for high-caste Hindu and Moslem women at the request of their own people. A gradual loosening of the severity of social restrictions begins to appear. Timidly, and in but few instances as yet, women begin to emerge at social functions in restricted circles. There is even the

beginning of a "woman's club" life in some of the cities; and women's utterances may be read, if not heard, on various matters—social, political, religious. All this is, of course, not without opposition and something of ferment in the mind of older orthodox India; nevertheless, the woman life of India goes forward. The constant visitation of the secluded women by lady missionaries and others, and particularly the reading of the Christian Bible, all help to enlarge and liberate. "Surely a woman wrote your Bible," wistfully said a woman of the zenana to a missionary visitor; "it is so kind to women." It was a mission school girl who, when she became the queen of a semi-independent king of a large India province, vowed she would not rest till the age when a girl must retire into the zenana should be raised from eleven to twelve years—and she succeeded. Think of the winning of an added year of girlhood for millions of bright-eyed little ones! The old order changeth. The new day comes.

5. Among the men the low castes have much to gain by the spread of Christianity, for:

(1) It brings them education. The old thraldom, bound by bands of ignorance, cannot remain. Knowledge is a great emancipator. The light of the cross falls also upon a

spelling book. All that Booker T. Washington urges for Negro education is true also of low-caste Hindu education; and only Christ encourages this. Bishop Arnett, encouraging our Negro friends, said some years ago, "Get hold of three books, the Bible, the spelling book, and the bank book, and nothing can keep you down." The pariah and the Sudra of India are finding the advice worth while.

(2) It brings social deliverance. The social life of Hinduism is built like a pyramid. The low castes—the many—are below; the higher castes, ever narrowing in numbers as they ascend, rise higher and higher until the apex is the 2,000,000 Brahmans who, socially, are elevated above the rest. And all this, however it may have come about, is now a matter of family birth. When the democratic teachings of Christ finally prevail to pick out the bottom of the pyramid it can easily be seen what will happen to the top. In the long run Christ undermines all factitious privilege, and whether it be a hereditary House of Lords in England, a monetary house of special privilege in Wall Street, or a Brahmanical pyramid in India, it must come down and the depressed man come to his own.

(3) It promises him equality of religious privilege. No twice-born Brahman can stop

the way to heaven, nor multiply against him the petty rituals which burden life and make religion a ceaseless drudgery. We may all be twice born and find in the "law of love" emancipation from deadly dull ritual. When it becomes clear to the low-caste man of India that these are the promises of Christ he is profoundly moved. And if we read of mass movements in which thousands of these men march into the Christian camp, the social impulse behind it all may easily be perceived. What is needed, therefore, is not stern inquisition and ready suspicion, but sympathetic teaching and loving ministry, till the eyes are lifted to the upper heights, where the soul sees and learns to long for deliverance from sin, for pardon and for personal holiness. What is to be decried is not the baptism of these masses but failure to patiently and continuously teach and pastor them afterward.

6. For the high-caste man of India Christianity affords a most notable opportunity to recast his traditional attitude and, by giving up his inherited priority under Hinduism, to become the teacher and helper of his less favored brethren in answer to the Christian call of the new day. Of course it is no small matter to ask the proud leaders of many centuries, whose place is fixed by religion, to con-

sent to step down and lay aside privilege and find new leadership in actual service to those formerly despised. And yet here lies the pathway to most honorable and permanent distinction. Something like this the Samurai, the hereditary nobility of Japan, have done for the strengthening of the empire. They laid aside all hereditary claims and took their places in the army and navy and in all Japanese life alongside of the farmer peasants, and the result has been a greatly strengthened Japan. Will the high-caste men of India rise to even nobler heights and lead the lower caste to religious, social, economic levels beside them? Hinduism forbids, but Christianity invites.

It was the perception of this difficulty in the way of the old time Hindu, that led Henry Martyn to say, "If I were to see a high-caste Hindu baptized, I would look upon it as a resurrection from the dead"; nevertheless, India now has hundreds of high-caste Hindus who have arisen from the dead life of Hinduism and have been baptized into the living Christ. The call of Jesus to the young manhood of high-caste India must surely find response in the native nobility of their fresh young hearts. Will they have courage and force to make this response vocal and visible?

7. In the conveyance of the gospel to the inner mind of India, which, as we have seen, is far removed by point of view and training from being altogether ready to perceive and understand, the great organ or means of conveyance is, and can only be, the native Indian church.

In any land, the gospel can speak with utmost force only through the lips and in the lives of the children of the soil. The foreign missionary may be the pathfinder for the earliest advent of the gospel in any land. It may be his great crown of honor that, through him, first came the personal fellowship of a few of the land with Jesus Christ, his Lord and theirs; but, thereafter, his most valuable work is to prepare teachers and preachers to strengthen, to advise. He can be only a John the Baptist: those mightier than he come after him. They know the language, the customs, the hopes and fears, the prejudices and passions, the very heart of the people, as he cannot. Besides, there is an inner subtle bond of racial sympathy for which there is no substitute. Said a group of humble village women to the missionary visitor, who was trying to explain to them the difficult lesson of loving one's enemies as one of the marks of true Christians, "O, Mem Sahib, we know that;

for Paul Singh in our village does that ever since he was baptized at the Christians' mela." How powerful the word of the Lord when seen in the life of "Paul Singh"!

Whatever contribution the foreign missionary may make, and for many years, together with his steadying hand, his mature experience—born of a thousand years of inheritance—his fidelity to truth, his clear vision, his courageous frankness, will be needed; nevertheless, the chief agency for the spread of the kingdom must be the native church; and the sons and daughters of India must and will supply the confessors, martyrs, prophets, and pastors for the Christian conquest of their own fair land.

And here arise many difficulties, not unexpectedly. How far and how fast will the missionary pioneer cease to direct the church's activities and let the natives have increasing and ultimately entire direction of their own church life? How largely shall the native church lean upon foreign resources for the expenses of its own administration? How largely shall self-direction be conditioned by self-support? And, beyond the conduct of individual churches, what part shall be given the growing native leaders in the councils and in the authoritative decisions of the mission

policy? Shall Indian leaders be given charge of movements financed by foreign money? or shall they be encouraged and required to develop indigenous resources and be intrusted with the entire direction of these? The answers to these perplexing questions differ in the various mission camps. In brief, it may be said that, at first, the churches using the Congregational polity find readier answers, dealing, as they do largely, with single units; but whether, later, these will supply the cohesion and coordination necessary for strong nation-wide movements only time can show. India will doubtless correct the excessive individualism this system tends to develop. Accustomed to move in the mass, the Indian will surely modify all our polities when the larger life of the Indian church begins its remolding and reshaping activities.

All the questions, however, are not of the internal economic life and development of the church. What will be its religious characteristics? what its peculiar besetments? and where will it find its strength?

Every lover of India muses much on these questions and finds in them ground for deepest anxiety and exulting hope. With one consent, all who know the land declare India's Christianity will be of peculiarly fragrant aroma.

Her spiritual vision is acute; her soul is deep; her hunger for God, her thirst for the Divine are ever in evidence. Dr. Charles Cuthbert Hall said truly that we might covet India for the larger interpretation of the heart of Christ which she will surely bring us when, in the end, the whole world is Christian and all the nations gather with their several characteristics around our Lord. The apostolic college will be re-formed; then, with the Saxon Paul, the Celtic Peter, and the others, John of India will be found lying in his Master's bosom, understanding the heart of his Lord better than any. And when, in the day of acclaim, we gather to Him—the Bridegroom of the Soul—among the flowers gathered from all lands none will be more modest and fragrant than the jasmine of India.

This very quality of a deep-hearted mysticism which, on the one side, fits India peculiarly to interpret the deep things of the Spirit, makes it also easy for her to stray into weird heresies in belief and amiable entanglements in conduct. Particularly is the Indian church likely to be beset with pantheistic gnosticisms on the one hand and with caste difficulties on the other. Whenever there has been a schism from any of the mission bodies led by native men of independent spirit, these

two marks have invariably appeared. And in the churches themselves there has been much room for the practical sense of the Western missionary, and there will be for years. After all, the West has some things to teach the East, and one of them is the homely Populistic doctrine of "walking in the middle of the road." It is a lesson that mystic-minded, imaginative, romance-laden, most lovable India needs to learn and is learning. Along this path the church moves perhaps more rapidly than the missionaries perceive. Wisdom calls for a larger trust and a readier recognition of the capacity and real value of the native leaders. It is always safer, as well as nobler, to concede rights before they are demanded and often even before full fitness is seen. For the most part, we all learn in the doing, and full fitness before actual practice in affairs is an impossible qualification. On the other hand, heady immaturity may call for concessions that can only hurt. To preserve purity of Christian doctrine in essentials; to fix forms of conduct becoming to a New Testament church; to achieve practical sense for the organization and conduct of churches; to maintain loving, but not entangling, relations with surrounding non-Christian communities; in a word, to live the life of the original Christian

Church amid the difficult surroundings of the social and national life of India—all this gives rise to endless questions, and for their solution the utmost tact and kindness of spirit and a divine patience are needed, with unceasing reliance upon "that wisdom that cometh from above."

8. It will be apparent from what has already been written that the diversities and confusions of India need some great unifying force to bring together the diverse peoples, of various origins and separated by the religious chasms of castes, into solidarity and real national unity. Two solvents there are at work in India tending to unify; the one touches the intelligence, the other the whole life. These are the English language and Christianity.

For the first time in history the various men of India may read each other's thoughts and learn each other's opinions in a common language. When "The Indian Congress," a purely volunteer and nonofficial body, meets each year, the leaders, gathered from all the provinces of India, confer in the same tongue. The Bengali addresses the Mahratta, and the Gujarati speaks to the Urdu man of Lucknow; but none of India's myriad tongues is heard. There is a common vehicle for all their thoughts. It is the gift of the alien English-

man; and in giving English to India the Englishman has bestowed a gift invaluable. But more deeply yet, because interiorly, in that subconscious territory which underlies thought and feeling, is needed the solvent of religion for unifying, not only the speech, but the soul of India. And where shall this solvent be found, if not in Christianity? For what India needs is deep words, bringing reality and hope. Hinduism has neither. At its best it is but poor preparation for national life in this most stirring day. At its latest and worst it makes national cohesion and any truly national spirit and life impossible. There may be in it infinite patience for bearing the ills of life, but no word of hope, no call to courage for progress and onward movement. If India is ever to come to her national selfhood, it cannot be while under the sway of Hinduism. If woman is to be enfranchised, and rise to the full dignity of a person among persons; if the individual is to be free from the weight of the mass; if all men are to be given equal rights to "life, liberty, and the pursuit of happiness," it must be under a less pessimistic and rigid system than Hinduism.

And this is already in the minds of many of the educated men of India. A missionary of much experience recently interviewed forty-

two Indian gentlemen in the course of a three-day railway journey. He saw them one by one, and spoke only after winning the good will of each. He asked, "What do you think of Jesus Christ?" To his deep gratification, twenty-four answered, in effect, "We acknowledge him our Spiritual Lord and Master; we read his words daily; we adore him and try to pattern after him." To the further question, "What is the ultimate hope of India emerging as a nation?" thirty-two of them answered: "There is no hope unless we get together, and we can be drawn together only by a common religion. That religion will probably be Christianity." The other nine were more or less in opposition to Christianity as a foreign religion.

The conviction slowly gathers force in many thousands of devout minds, outside of the Christian Church in India, that not Christianity in its organized Western form, but Christ, the great Over-Lord of Asia, is to be the Uniter and Redeemer of this people. In him, woman will find her place; and the Aryan and the non-Aryan, the Brahman and the Sudra, will find their common bond. Methods of church organization and expressions of credal forms may vary, but Jesus the Saviour will be the center of India's devotion.

MISSIONARY OPERATIONS

I now turn to the actual missionary operations carried on in India, and to the large opportunities for service the land presents.

Here, as elsewhere, our missionary operations are *Educational, Medical, Industrial,* and *Evangelistic.* In another lecture I treat this variety of methods at some length. Here I discuss their special operation in India.

1. *Educational Missions.* Among so intelligent a people as the Hindus, with their natural aptitude for learning and their high esteem for mental progress, it will be easily seen that educational missions are peculiarly attractive and significant.

It was the great Dr. Duff who, a century ago, ventured to harness the higher education in gospel traces, and demonstrated in the great institutions he founded in Calcutta that vital piety and learning can not only go together, but that vital piety can nowhere be better taught and secure more attentive hearing than in a seat of learning.

What makes educational missions more easily possible, too, in India is the attitude of the English government toward the mission schools. No more liberal treatment is granted to such institutions under any flag on earth.

Not only are they granted freedom of operation and perfect protection, but a financial grant-in-aid is made to all of them that comply with the reasonable demands for adequate plant and staff of teachers.

These educational missions are most valuable in two directions:

First, among non-Christians who, while often maintaining their attitude of loyalty to their own religion, still recognize the fine quality of the missionary teachers and the moral restraints thrown about their schools. I know of no finer illustration of the place of the missionary college in the esteem of the people, nor of the outcomes afforded by such colleges, than in the case of the Madras Christian College, of which the famous Dr. William Miller was the principal through several glorious decades. When he was elected moderator of the Free Church of Scotland, in 1896, an address was presented to him, signed with fifteen hundred names of the students and alumni of the college in which he had spent his life. The great majority of these were still nominally Hindus. In their Address they say, after describing the college:

"Within this center of intellectual activity, of moral growth and religious inquiry, the highest ideals of duty and self-sacrifice are

placed before the students by professors distinguished for their scholarship, earnestness, and piety, and when the student has passed from under the shelter of his *alma mater,* the College Magazine serves in a measure to do what the living voice of the professor can no longer do, and contributes to strengthen that bond of sympathy and love between the college and its alumni, of which the annual 'Christian College Day' gathering is one of the clearest and most convincing proofs.

"The restless sense of deficiencies, the craving for new power, the eagerness to appropriate new forms of thought and to assimilate new forms of goodness, the recognition of forgotten truth and neglected good in the past history of this country, all which have followed the intellectual reawakening of this land, are some of the more significant results of the manifold activities put forth by such institutions as the Madras Christian College."

Profoundly significant was the speech of Principal Rainy, which followed the reading of the Address, in which he said:

"But, Moderator, we know something more about them which they do not tell us. We know that in the college this world of thought and impression has been saturated for them with the name and the memory and the teach-

ing of Christ. That is irrevocably done for these men; it can never be taken out of them. Henceforth, do what they will, go where they may, that follows them.

"They speak of ideals, but they cannot separate man's ideals from the Man Jesus Christ. They speak of truth; and questions about truth involve the question, What about Christ? They speak to us of goodness, and, more faintly perhaps, or more vividly, more lightly or more seriously, does there not rise on their memory a Face, marred more than any man, that carries an image and message of goodness, leaving all else of goodness behind it and below it? They speak of necessity and want; and, surely, the thought must come of all that has been pressed on them of one supreme want and one supreme supply for it. Yes, more or less distinctly, One has knocked at the door of every one of these men, and is knocking still. Among the many voices that have thrilled and stirred and intoxicated them there is still a still, small voice. It has claimed them; and it does not cease to speak, for there is no patience like the patience of Christ. The presence of Christ follows them through their lives. What will come of it in the individual cases I do not know. I suppose that perhaps in many, many cases nothing will come of it

that you or I or anyone can see. But, surely, the existence of such men is a leaven in India. And as men multiply whose mind and outlook are of this type, surely a day will come, in the providence of God, when that leaven will begin to ferment and to set in great processes of change. What form those changes will take I do not prescribe. He knows and he will make it plain, through whatever processes, that his word shall not return to him void. Meanwhile, fathers and brethren, O how greatly one desires that these interesting lives with which we have been brought into touch in the way the Address suggests, might be purified and gladdened by the love of Christ."

And he expressed at once the fervent hope of all Christ-loving men, and this fact, that that hope has good ground in the work that is done in the leavening of influential circles which could not be approached by ordinary methods.

The second great value of educational missions is that they train the youth of the Christian Church to wider intelligence and greater capacity for affairs. Most of the Christians of the first generation, after the historic precedents in the spread of Christianity, are derived from the poor and unprivileged classes.

They are met with social scorn, and in many communities are boycotted from obtaining suitable employment. To become a Christian, therefore, is to invite added disrespect and positive physical hardship, at least during the early days of the Christian presence in many lands.

Christian schools taking hold upon the children of these lowly people prepare them to more than recover their place in the economic life of the land and to win the respect which trained minds cannot fail to secure under any conditions. Repeatedly the word comes from India, for instance, of the sons and grandsons of low-caste chamars, who were looked upon by their high-caste neighbors as the very dust under their feet; but these children and grandchildren through Christian education have come to be prominent figures, both in the commercial and governmental life of the land, and as such are commanding the respect of their neighbors.

The consequent uplift of the entire Christian body is, therefore, the outcome of the Christian schools. Indeed, one of the most attractive social features presented by the young Christian churches in many foreign lands is the growing place of influence and leadership that is being won by the educated

descendants of very humble converts, who in their day endured added hardships for professing the Christian faith.

2. *Medical Missions.* Medical missions opened another wide door of access to needy people. This is probably as true in our crowded cities at home as in the foreign field, with this difference: in lands like China, and India, and Africa the missionary physicians and hospitals are superior to anything that money can buy for even the wealthiest of the people, while, on the other hand, the thronging masses are without medical help of any kind. The cruelties that have been practiced upon these patient peoples by their own untrained doctors greatly stir the sympathetic observer, and medical missions at least command the approval and support of all kind-hearted people and are warmly welcomed by those to whom they go. Said an old Arab to his companions, whom he led triumphantly into the Beirut hospital in Syria, pointing to Dr. Jessup, "There is the man who gives eyes to the blind," while Wanless, of Miraj, in India, is hailed far and wide as "the man who raises people from the dead"; and hundreds of other physicians are similiarly met with glad acclaim and response by grateful peoples among whom they live. These missions, ac-

companied by an earnest presentation of gospel truth, ought to be largely increased in every land.

3. *Industrial Missions.* Industrial missions are peculiarly needed in India for the training of artisans and mechanics. The Hindu has but scant skill as a workman. No greater boon can be taken to India in its economic development than industrial training. This becomes of greater importance as the Indians gather strength in numbers to lift the low-caste people to higher levels, and to make possible Christian church which can sufficiently prosper to make early self-support possible. It will be increasingly necessary to afford our young people the opportunity of becoming skillful workmen.

4. *Evangelistic Missions.* The distinctly evangelistic mission is, of course, the central method of propagating the Christian faith. It must always be, as it was among the Corinthians, to whom Paul said, "It pleased God by the foolishness of preaching to save them that believe." Whatever the variety of the method of approach, the declaring of the Christian message is the chief matter aimed at; and in India this preaching has been peculiarly powerful in its effect, particularly among the masses of the low-caste peoples. Here the

agents must increasingly be the sons and daughters of the soil. But few foreigners can command the speech of the people and know their modes of thought and point of view sufficiently to commend the gospel in public speech, while a man of India, standing in the midst of men of India—bone of their bone and soul of their soul—can convey the high messages of hope and freedom with a kindling heart and powerful persuasion. I have seen such a man stand in the bazaar and bear down all opposition by the power of personality, kindled with love and aflame with zeal; and I have seen him change from one language to another, and from one set of illustrations to another, until, in three languages and with varying illustrations, he showed that he knew the innermost life of the different peoples who were before him. He swayed the audience, which numbered over five hundred persons, until the close of the address, when, with marvelous skill, he led from the outworks, where he gently touched the points of agreement, drove them into the innermost citadel of their defenses, and finally took that citadel by storm, leaving the people deeply moved—so deeply moved that on this occasion they would not hear the opposers who sought at the close to raise opposition and counter argument. He

did that which no foreigner could ever have done.

On another occasion, in a little village gathering under the open sky, illumined by a harvest moon, I heard this same man plead so tenderly with a group of earnest, simple-hearted villagers that forty-one of them out of the forty-four who were present arose to say they were wholly convinced that they ought to make their peace with God through Jesus Christ, and were willing there and then to be baptized into the Christian faith. The preacher had been with them several times before; but no foreigner could have reached the very depths of their souls as did this man in my hearing. Not all Indian preachers are great speakers, but they all know their people, and when they are sincere and true-hearted Christians themselves their word is possessed of marked power. I once inquired of fourteen women, gathered in a little group, what led them to become Christians. Every one of them, by word or silent pointing of the finger, indicated a gray-haired, wizen-faced old Bible woman, who sat on the floor just out of our hearing, crooning to herself a Tamil lyric which she had recently learned. Naming her, they said, "She has the power of God in her, and when she comes to our homes and sits

among us our hearts all turn to water and there is no strength in us to resist her words."

The woman missionary is not only an important, but an essential factor in the evangelization of India. The sexes are almost completely segregated, except among the lowest castes, and even there the idea that a woman is a person is only now beginning to dawn upon the Indian mind. When the census returns show that less than three per cent of the women of India are literate at the opening of the twentieth century, and when it is added that there are twenty-one millions of widows condemned to lives of hardship and social disrespect, the burdens laid upon womanhood may be interpreted from these figures.

Then, again, the caste system, accompanied by what is known as the "zenana" system among the better classes, makes it impossible for any male missionary, whether foreign or Indian, to secure audience of womankind. The approach to woman in India must be by woman. Recognizing this, all the missionary bodies send selected and trained woman agents as their missionaries, to the secluded and oppressed women of India; and perhaps the brightest page written in the history of foreign missions is that which records the splendidly effective service of Christian women among

their India sisters. With schools and hospitals; with loving words and kindly deeds; with large sympathy and self-sacrificing toil, the woman missionary has approached the timid but responsive Indian; and the trophies that have been won by the beauty and strength of these when trained in the Christian schools; the loud-spoken gratitude of the patients in the hospitals and dispensaries; and, in a word, the general impression made upon India at large by the tender ministry of women is a matter of glad recognition and cause for devout gratitude.

When India finally bows with willing knees and loving heart before Jesus Christ her Lord, she will herself say that of all the ministries of grace that have reached her none has awakened in her such response of grateful love and tender affection as the service rendered by the woman missionaries.

In these various ways the work of Christian missions goes forward in India, and, although the numerical response may not be very great —for there are but a scant three millions of Christians in India—nevertheless, upon the vision of millions of others outside of the Christian camp there silently rises the figure of Jesus Christ; and, as Baba Keshub Chunder Sen said, many years ago in his famous

lecture, "What Does India Think of Christ?" Christ has already captured the imagination of India. Thousands of her brightest sons and daughters secretly bow to his name, and hundreds of thousands are moving steadily into the camp, in spite of the oppositions of hoary Hinduism and the competition of militant Mohammedanism. It is not an idle dream to suppose that the Indian church will number its converts by tens of millions in the next half century.

The ethical and religious foundations of the Christian community are secured, and if the church will recognize this day of opportunity and double its efforts among these lowly people, who consist of agriculturists and artisans, and are, therefore, the backbone of the working classes of India, there is no reason why a few years of intelligent effort might not bring millions of converts into the Christian Church. This would lead at once to a marked rise in the social and economic level of India.

India, with her deep spiritual insight, her glowing spiritual nature, her steadfast religious loyalty, is a great prize to be won. And my earnest word to you, young men and women who hear me, is that no finer investment can be made of your rich young lives than to place them on the altar of sacrifice

for India's redemption. You will find it a task worthy of your powers, a career worthy of the investment of the best you have.

India for Christ, Christ for India—and you, and such as you, to bring this to pass!

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MASS MOVEMENTS IN INDIA

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A DISTINCT feature of the present religious conditions of India calls for a little more thorough discussion than has yet been given it. To place it in its proper setting, I return to the caste system. This system in its beginning was probably caused by the settling of successive waves of conquering peoples in lands from which the original inhabitants were not driven out. These later comers from the North were lighter-skinned and more highly civilized. The earlier inhabitants, dark-skinned from centuries of exposure to tropical suns, were massed in the lower castes. It is probable that later, in both these sections, the various occupations of the people became first trade guilds, and that these were finally hardened into distinct caste lines.

In the skillful hands of the Brahman priesthood from these elements a social pyramid was built, and this structure, cemented by priestly prescription, has continued through the millenniums and has set and grown firmer with the passage of time.

One hears, too, of "the outcaste," but it would

be difficult to say where the lowest caste ends and where the range of "the outcaste" begins; for even among the lowliest of the outcastes there are still subdivisions. Among these, lowest in the religious and social esteem of the country at large, are two very numerous sections—the sweepers and the chamars. The sweepers are supposed to do the dirty, menial work of the villages and towns, and are to be found in small village settlements just outside of the boundaries of the villages of the higher caste. The chamars were primarily workers in leather, but are now men doing rough labor of all kinds, including work in the fields. Of these low-castes, or outcastes, there are probably over fifty million that are, after some vague fashion, counted among the Hindus, though they are scarcely within the pale.

It is regarding the Christian movement already begun among these, and the amazing possibilities that lie before the Christian Church in this connection, that I speak, quoting largely from a careful outlook on the subject written by Mr. Thomas S. Donohugh, district superintendent of the Meerut District in India, in which several millions of these people are found, from among whom some thirty-five thousand have been gathered into the Methodist Episcopal Church.

In the earlier years of the Christian effort in India Christian work was attempted chiefly among the higher castes. These were more intelligent and accessible, and the presumption was that if these were won to Christianity, they would afford a leadership under which the masses of the others would easily be won. All manner of missions, therefore, were opened, principally among these higher castes. Particularly in the school systems which were devised was large place given to them, and in this manner the evangelistic propaganda was carried on among them. The results, however, have been comparatively poor in outer ways. The higher castes are so markedly under the pressure of the caste system that the individual finds almost insuperable difficulties in asserting himself over against the community. The whole weight of the family and of all the leaders of the caste is mercilessly exercised against the individual who seeks, in any open way, to follow his own beliefs and the dictates of his own conscience. Individualism is practically impossible and is abhorrent to the Hindu mind. It would seem that it was almost by accident that the Methodist mission turned away from the traditional method of carrying on missions to pay particular attention to these humbler

classes that are found at the bottom of Indian society. When this was done it was found that the gospel, according to its historic precedent, had for the poor such charm and power as it has never found among the masses of the higher caste. Among these lower castes, even the brief experience that has been had has taught the missionaries not so much to seek the individual but the family through the individual, and then the related families through the family; the idea being, that while it is harder to dig a single brick out of a wall, when the wall is breached it is possible to take out whole layers of bricks with comparative ease. This saves the individual from bitter persecution, makes it possible for Christian converts, by their very numbers, in any locality to defend themselves from ostracism and from loss of means of livelihood and encourages the feebler spirits to move with the stronger. Such movements, once begun in any caste, tend to spread widely along that caste, for the very cohesion of the caste itself makes it easier to spread the movement within caste lines.

"If an entrance is secured into a second caste, that also may gather large proportions. In this way several movements, each distinct, may be proceeding at the same time. One

caste is not likely to influence another except in the case of a higher branch encouraging a lower, or, where many castes are being affected simultaneously, and the movement toward Christianity is becoming general. Sometimes it is difficult to press two movements in the same village at the same time, because, in the early stages, it is hard for the people to forget ancient customs and strictly drawn lines, although these fade away later under careful leadership and especially under spiritual development.

"As long, however, as a movement is confined to one caste Christianity is apt to be considered as a matter of that caste only. It is, therefore, of very great value to have two or more movements proceeding simultaneously. The one-caste stigma is thus removed and the universal element of Christianity becomes manifest. Growth now becomes more rapid. In one circuit, soon after the second caste was entered, inquirers were reported from different castes, while in a near-by section baptisms were reported in one year from twenty-seven different castes. There is always a possibility of a mass movement starting in each caste thus entered. Wise leadership is required and generous aid in the beginning of each separate movement, as small numbers

can do little in supporting the worker, though trained to give from the beginning.

"In the United Provinces, where the mass movement started among the sweepers, it was looked down upon by others; but, when the chamars began to come in large numbers, and it was seen that they were open to Christian work, attention was concentrated upon them. Wherever they come out openly the one-caste stigma is removed, as stated, and the way is opened for general work as never before. It is in this connection that the real influence of the chamar movement in our mission is seen; also the reason why it has had general attention. It is the next stepping-stone to a greatly widened work, aside from the fact that it concerns one of the greatest castes in North India, second only in numbers to the Brahmans. Being essentially a labor class, it has the largest possibilities, though now many chamars are little better than serfs."

It will be of interest to learn how such movements as these are started:

"The actual work of beginning a mass movement is by opening preaching and village schools among those who seem most responsive. In the earliest stages active opposition may be met and a hearing be refused, even

with insulting and threatening conduct. Patient endeavor brings the people to the point of willingness to listen to the message, then to the stage of interest, then to belief in the truth of Christianity, then to conviction of its superiority over the old faith, and, finally, to the point of acceptance in place of the old, though it may mean persecution, hardship, and suffering even unto death.

"There are those who condemn what they call 'too early baptism.' It may well be inquired whether, in the nature of the case, a mass of ignorant, degraded people could be asked to come further than is indicated above before cutting themselves off from the old ties. The steps are all long ones and the results of much hard work. When, finally, a man says, 'I believe that Jesus Christ is the Son of God and the Saviour of the world, and I want to be baptized,' we believe we should accept him, *provided* we are able to guarantee continuation of the teaching, so that he shall be led on to more and more knowledge and to a real spiritual faith."

No severity of tests can ever be laid upon such people, for it is not so much what they know concerning the actual letter of the religion which attracts them, but the attitude of mind which permits a man who has been

brought up under the fear and oppression of the older system when he dares to renounce the past and to venture himself, with whatever trembling of heart and slender illumination of mind, upon the new path that opens to his feet.

This is why among these lower castes it is considered best not to baptize single individuals save in unusual cases. "When a man becomes ready, he is asked to prepare his family and then to prepare others in his village. If possible, one waits until several families, or, it may be, all of the caste in that village are ready. This insures solidarity; helps to drive out idolatry at once; to prevent factions and strife; to give added strength in time of persecution from the outside, and to insure more rapid progress without interruption. Before taking the step the inquirers are likely to talk with their relatives in neighboring villages who may become interested, as previously noted, or who may object and succeed in stopping the work already begun. In all such cases the worker strives to explain the meaning of baptism and of Christianity to all who are concerned, to minimize opposition, and to exhort his inquirers to hold firm. This is not very difficult when once the movement has gained strength, although, in the

first instances, much ignorant prejudice must be allayed. Wise leadership, perseverance, and true Christian courtesy go a long way in meeting all problems and tiding over all difficulties."

Such movements as these spread and develop by well-ascertained and steadily worked methods.

"We begin with the group of few or many families usually living on the outer side of a village. Nearby are groups of high or low-caste people, each closely associated. The worker formerly lived among his people; but now that the sphere of the worker is widening, wisdom suggests that the worker live sufficiently apart so as to be accessible to all. In many cases the request for this change has come from high-caste Hindus or Mohammedans, who wish us to locate the worker where they, too, may associate with him and benefit by his teaching. Being unable to read, they are entirely dependent upon the visits of the worker. He gathers them at some convenient hour and proceeds to conduct a simple preaching service. The people sing well when taught and take part in prayer and testimony. Whenever possible a school is opened for the children and such older persons as wish to learn. They learn the Ten Commandments, the Lord's

Prayer, The Apostles' Creed, the Catechism, Gospel hymns, Scripture verses, etc. The aim is to teach as many as possible to read the Bible. Everyone who learns to do so becomes a possible assistant in instructing the local Christians and other residents. Village school work is also the opening wedge in the further education of the more promising young people gathered in the centers.

"The above work may seem very inadequate, but it is simply impossible to appreciate the effect of such teaching until one knows the life in a village. To impress undisciplined and superstitious minds with the simple prohibitions of the Commandments and the wondrous petitions of the Lord's Prayer is to strike at the very foundation of the old life of evil, of uncontrolled desire, of superstition, and of despair. A new life is revealed and made clear by the explanations of the preacher, who endeavors to exemplify it in his care of the sick, of the oppressed, and the dying. In this way many thousands are led into real spiritual life, to conscious touch with God in Christ, and to a moral life far above the ordinary level and often to irreproachable conduct.

"A still larger opportunity is afforded by the children who may be educated sufficiently to make them far more useful in their occupa-

tion, more intelligent in their understanding of the Christian life, and more helpful in the cause. In the future there will be a far greater use of the humble volunteer worker of the village, and the more he can be taught in childhood in the village school the better.

"The more striking development comes through higher education. Selected boys and girls are encouraged to attend the boarding schools, where they are taught to the extent their intellects warrant. In some cases village children can go only to the third or fourth class, while others may rise to the sixth, to high school, or even to college. But even those who cannot go much higher do most valuable work and fully repay the effort made for them, while it is usual to find that their children can go much higher, and that, by the third or fourth generation any inherent intellectual weaknesses are removed. Manual training is particularly useful in teaching the awkward boy and girl to use the hand and eye together, in overcoming the common prejudice against manual labor, and in developing self-reliance and initiative."

Meanwhile the children themselves unwittingly carry on a most effective leavening of their families through the mind of the child, and from his lips all manner of new ideas and

simple teachings enter these humble homes, and many a happy Christian family in India to-day bears witness to the truth of the words, "A little child shall lead them."

A large proportion of the boys and girls educated in our middle schools go out into the village work where they become leaders, not only among the Christians, but among the high-caste people as well.

"Frequently the best educated people in the village, careful about their attire and the cleanliness of their houses, setting such a marked example in their home life, especially in the position of their wives, these Christian young men are doing a noble work and, where they are earnest, true, and humble as well, they can approach all classes with excellent effects, even though their origin is known to be from the lowest castes.

"After some years of testing, the more promising among them are sent to the theological seminaries for higher training, while all are required to take the excellent courses of study arranged for all grades of workers in our church, and their advancement in scale depends on their progress in the said courses. Normal training is being introduced. Medical schools (particularly for women) are provided and other provision is made from time

to time, as the growing needs of the community and the funds in hand permit."

From these schools, too, the future Christian leaders of the people come.

"The value of higher schools can hardly be overestimated. The contrast to the ordinary life in the village, created by these schools, is beyond description. Boys and girls are introduced to a life approximating that in a Christian land, in which they spend years and during which their whole outlook is changed. It is not an overstatement to say that this is the most thorough method of evangelization, for until we have far more and better-equipped pastors, adequately supervised, we cannot hope to elevate the people in the villages sufficiently to give them what the boys and girls get in our schools; that is, a true conception of the Christian life under Christian surroundings and control. In the schools we lay foundations similar to those known in the West. Here we can make an appeal to the child for a full and intelligent surrender of the will and a dedication to Christian service. Here we can do individual work of an adequate nature and with satisfying results—and all these at a cost averaging twenty dollars per year per child!

"The notable revival of 1906 spread largely

through the boarding schools. Hundreds of boys and girls entered into a new spiritual life. Workers of this type can carry high ideals into the villages and lead the Christians there into larger experiences. A notable fact about the revival was the profound conviction of sin, the lack of which heretofore has been a source of the greatest anxiety to many missionaries in India. Consequently, we look forward hopefully to the time when these who have had deep religious experiences and who have the consciousness of pardon of sin will be able to go out to lead others into similar experiences. This is an illustration of the way in which the boarding school constantly proves the training ground for higher ideals and purer moral life."

In later mass movements it is being discovered that the hereditary local leaders, who have been, in some sense, the political and economic fathers of their people, are the *key-men* in the religious situation also. The Christian movement has already spread sufficiently to catch the attention of these leaders, and in a remarkable way many of them are most earnest inquirers after Christianity, and many are the reports that come of these Chaudharis, accompanied by bands of their people, who come to the missionaries from remote parts

begging for Christian teaching and that teacher-preachers be sent to their villages. When the Chaudharis themselves become Christians they are often volunteer workers and, under such leadership, the local movements grow to great proportions.

The simplest methods of supervision and training are being pursued, and the humble native preachers, after passing through the elementary schools, in which they are carefully taught the Scriptures, hymns, and the art of expression—an art which India does not find it hard to acquire—are then set to work and, once a year, they are called together to the District Conference. The District Conference is not merely an ecclesiastical assembly, but it is a training school of methods. Here for several days the trained, ordained native ministers from the theological schools and the American missionaries divide the workers, men and women, into groups; and these groups are drilled in special portions of Scripture and in such other simple books as may be available. New hymns are learned, programs of work prepared, and, with it all, daily religious meetings of marked spiritual power refresh the soul and invigorate the zeal of all assembled. When, at the end of from eight or ten days to a month, the District Confer-

ence and Bible school break up, the workers have all been prepared and stimulated for the next year's campaign. Between the intervals of these Conferences the itinerating native minister and the foreign district superintendent, at regular intervals, usually quarterly, touch the humble men at their work, resolve their difficulties, straighten out the tangles, and give new inspiration to the work in general. It is almost incredible to learn the areas over which a single superintendent is thus enabled to spread himself and yet keep matters on the whole moving with effectiveness and satisfaction.

What promise does the future of these mass movements hold?

The following outcomes have been repeatedly demonstrated:

"1. That, according to the faith of the leaders at the time of acceptance, practically all who were received have stood firm.

"2. That there has been a steady rise in the community, usually in proportion to the investment of missionary effort.

"3. That where, through hesitation or lack of equipment, further advance was interfered with, those who were ready to come have not only gone back but have tried to exert hurtful influences upon those previously received.

"4. That in most sections there has been no marked mass movement following the stopping of one which was under way; that is, those who were received have stood firm with their children, *but the movement stopped.*

"The interest among the classes previously referred to is at its highest point in the territory covered by the Meerut, Roorkee, Delhi, and Punjab Districts of the Northwest India Conferences, where the calls for instruction and baptism exceed anything previously experienced. The force of workers is pressed to the breaking point, particularly the missionaries, several of whom have given way under the strain. The advancement, due largely to the possibility of securing special gifts, has rested chiefly upon the efforts of the missionary bishops and missionaries, adding to their labors and anxieties, as well as to their opportunities. There has been almost no increase of appropriation nor of the missionary force, notwithstanding the rapid growth of the work. Now the future seems to depend upon such reinforcements as will relieve the overburdened workers and rapidly produce large numbers of native assistants to enter the widening and rapidly ripening fields. Could a million converts be gathered in a compact territory in a few years (which seems only a

question of investment), a profound influence would be exerted upon all the people. The remaining fifty million of the outcastes would be even more accessible throughout all India, and the largest victory yet won in the evangelization of that or any similar land would be in sight."

Such a movement as this is now on in full strength within the boundary of the Northwest India Conference. The perplexity is to know how to deal with it with the present stationary income of the Board of Foreign Missions.

A movement of this character is very much to be desired at this time, because of the awakening among the Hindus and Mohammedans, who, seeing the great mass of the low caste moving toward Christianity, have begun to make most earnest attempts to stifle that movement. For though, by priestly insolence and a social conspiracy, these people are termed "low caste" or "outcaste," "they are in reality the *laborers* of India, and, in point of fact, probably potentially the most valuable asset in the land. The higher castes have an assured position, which they will not relinquish easily, while these will enter into new occupations, become trained artisans, adapt themselves to new conditions, meet new needs,

and, especially as Christians, be the persons who will most surely bring about the modifications essential to the development of Indian life.

"It will be seen there are strong reasons why we should aim to secure the *whole* of any class and train them together. The increased numbers make self-support more practicable where it is now difficult because of the poverty of the little groups scattered here and there. A united community would more speedily adopt Christian customs and escape from the tyranny of old ties; the danger of part of the class turning back and stopping or injuring the old movement is largely averted; the rate of advance would be increased by the removal of obstructions, also by the numbers of notable cases of great evangelists and other leaders now too few; the larger number would exert more influence as a community; be better able to stand alone, to realize their strength and to use it in such a way as to exemplify their Christian teaching and standards; and the movement would encourage the many thousands of heart Christians among the higher classes to come out openly and throw in their lot with all the possibilities of larger and more far-reaching movements thus thrown open.

"The attitude of the people may be made clear by one or two illustrations: In one district a man who could not be used as a worker was lost sight of for a time, after which he came to the district superintendent and told him that six hundred people were ready for baptism in his village. The district superintendent found them remarkably well taught, and sent for Bishop Warne, who was fully convinced of their sincerity and who baptized them. This same man had brought the leaders of several other village groups who were also encouraged to do likewise. A most promising movement is under way."

Again, in another province, two thousand miles from the one already named, a Christian, who was disciplined for some wrongdoing by temporary ostracism from the Lord's Supper, took offense and moved away to a new territory several miles distant. Here, however, repenting of the wrong he had done, but either ashamed or unable to return to his own village, he settled down among distant relatives and was soon heading a Christian movement in connection with another denomination from his own, which seems to be a movement of marked struggle and deep sincerity, attended with marked results.

The methods of these mass movements are

constantly improving, and the new forces now being liberated, the fashion in which they are being used, and the results of the movements, so far as they can be reckoned, are described by Bishop Warne, who has had, perhaps, as good an opportunity to study them as any man in India, in the following words:

"The mass movement has been giong on in various forms in our mission for over twenty years, but is now taking on some new and, I think, improved methods, and concerning these and the condition and suffering of the people I wish to write.

"*The greater use of the chaudhari* is, in my judgment, an improved method. The *chaudhari* is the headman of a *muhalla*, or section of a city or village, in which people of the same caste reside. Making special use of the *chaudhari* is an advance effort to use unpaid laymen. Their special work is to so interest the non-Christians in their *muhallas* in the Christian religion as to get them to forsake idolatry and become ready to embrace Christianity, and to take all this preliminary work from the missionaries and Indian preachers, and place the villagers in the hands of the missionaries and workers as inquirers. Is not this a tremendous saving of the time of the mission force over the old method?

"One day I was waiting on the roadside for an *ekka* and talking with one of the Indian preachers, and I asked, 'What kind of work do the *chaudharis* do?' There was near by a carpenter making a cart-wheel, and the preacher called the carpenter to him and said, 'Do you go out into the jungle and cut the trees and prepare the wood for your cart?' He replied: 'No, untrained men do that. I work the wood up into furniture and carts, a work that untrained men cannot do.' Then the preacher turned to me and said: 'That is what the *chaudharis* do. They get the people out of the jungle of heathenism and bring them to us to be trained as Christians.' I am glad to say that now, in addition to that, some of the *chaudharis* are able to do some of the training, and to hold daily religious services in their villages, and to act as stewards and gather the offerings of the people. It is remarkable that this preparatory work is often done by *chaudharis* who are themselves not yet baptized; that is, they do not baptize a *chaudhari* until he has prepared the people of his village for baptism, and they are all baptized together.

"*Stricter conditions before baptism,* is, it seems to me, another improved method. I was impressed anew that baptism makes a com-

plete revolution in the life of even the humblest villager. In my opinion, until one comes to the mission field, and, perhaps, I might better say, the Indian mission field, one does not know the full significance of baptism. The following conditions I saw imposed before any were baptized:

"1. In new *muhallas* no one was baptized until the whole *muhalla* was baptized, and this was being held to rigidly. To illustrate: I started with Mr. Wilson one day to go to a village where over two hundred were supposed to be ready for baptism. It is the custom for the *munshi* who prepares the candidates to have their names all carefully written out by families before the time set for baptizing. In this particular case, when the *munshi* came to write out the names, he found two men among the two hundred who had two wives, and he sent word to meet us by the way. The district superintendent at once sent back word to the village that we would not come to baptize them until they had straightened all this out, and threw the whole responsibility back upon the *chaudhari* and the villagers themselves. This idea has so spread through the district that now no *chaudhari* thinks of asking to have his people baptized until such cleaning up has been completed.

"2. All the shrines have to be torn down and the symbols of idolatry destroyed before anyone in a *muhalla* is baptized, and these shrines are torn down by the people themselves. It was interesting to see Mr. Wilson cut off every *chutia*, and to see Mrs. Wilson examine the hands and necks of the women and children and have them give up every charm and every symbol of idolatrous worship before they were baptized.

"3. The *chaudharis* were required to promise for the *muhalla*, and each individual for himself, that the shrines would not be rebuilt and that there would be no more heathen rites or worship in the *muhalla*.

"4. Each individual was definitely asked before receiving baptism, 'Do you cheerfully accept baptism, and promise to obey and receive Jesus Christ as your Saviour?' The uniform answer was, '*Khushi se*,' that is, 'gladly.'

"5. Each one was expected to have a clear understanding of what the fundamentals of the Christian religion are, and to receive Jesus Christ as a personal Saviour.

"6. Another question was asked uniformly, 'Are you willing to suffer persecution?' This was asked with a very clear understanding that persecution was inevitable, and I did not

find one but what was ready, in face of certain persecutions, to answer, 'Yes, I will endure persecution.' Mr. Wilson tells of one instance when he baptized a *muhalla,* while the *zemindars* and others stood around and said to the people, 'You owe us money, and if you are baptized, we will persecute you until every pice is paid.' Yet in the face of that the people went right ahead and were baptized in the presence of their persecutors.

"7. Another question regularly asked was, 'Will you give toward self-support?' The reply was always 'Yes.' It has become a custom to ask that converts promise to give a minimum of one anna per month per family, and when this was explained I never heard one object. In one village when we were about to baptize them after asking this question, they said, 'Will we not be permitted to give more?' In a number of places I found that non-baptized *muhallas* had been doing this for months, and in several cases they had already paid three months in advance.

"*What it costs these people to become Christians.* 1. It always costs ostracism from many former associations and relatives.

"2. There is no profit to the first generation except what Christianity naturally brings. Doubtless the people expect special advan-

tages to come to their children. Is not that a praiseworthy motive?

"3. Persecution is inevitable and not an idle tale. Our hearts were wrung; everywhere we found these poor Christians with the sad story of their persecution. I can never forget one village where I met a company of about fifty Christians. I learned that after their baptism they had been persecuted to such an extent that they had fled from their homes. After they had gone the people in the village were in great difficulty without them and went and pleaded with them to return, and gave them many promises, which were not kept after their return. We held the meeting in the *muhalla,* and a hundred yards away was the great village well, with a crowd of people of the other castes drawing water. At the close of the meeting the Christians threw themselves upon the ground *hath jorkar,* and said, 'Please do something to get us water.' It was about three o'clock in the afternoon, the shimmering heat was terrible, and yet these people, right in sight of the fresh water, were refused it and could get water only out of a filthy tank. Yet not one of them suggested the idea of giving up their religion, though they were promised water if they would. Mr. Wilson tells of a man that was so beaten that his face

was cut open and he almost lost his eye, yet when Mr. Wilson asked him, 'Are you sorry you became a Christian?' he replied: 'No, since I have heard what Christ suffered for me, and what the early Christians suffered, I am ready to go to death. But I am not ready to give up my faith in Christ. I can only live a little while in this world, but in the next world I shall live forever.' This answer suggests how truly these simple people get hold of the real spiritual ideas of Christianity. The persecution consists in closing to them the village wells, beating, and the taking, without pay, the hens and eggs, which means as much to these people as it would to a farmer at home being robbed of his farm stock. I saw one set of villagers who kept goats to supplement their income, who told that after their baptism the grazing land for their goats was taken from them and they were forced to sell their goats at a nominal price, and cut in two their meager income. When asked if they retaliated, they said, 'No; Jesus teaches us to endure and not to retaliate, and we held our ears lest we should break his commandments and say something we ought not to say when we were thus being persecuted.' "

I now raise two questions of interest and importance: First, What are the motives which

chiefly influence these masses in the movement toward Christianity? And, second, What is the effect upon the higher castes whose attention has been strongly riveted upon these lower-caste people's doings for the past ten years?

I make no doubt that the hope of social emancipation and of bettering their economic condition are both motives that powerfully appeal to the submerged people. Christianity, in its social interpretation, is a democracy. Character, and not either birth or inherited privilege, is its standard of measurement. There is in it also a ceaseless thrust toward affording equality of opportunity, so far as possible, to all men. In these regards it is ceaselessly at war with the native selfishness of our defective humanity. It has nowhere succeeded in working out its program to the full, but it is everywhere ceaselessly and restlessly seeking to do so. Wherever progress in these directions is being made it is under the stimulation of the Christian spirit and by the teaching of the Christian faith. The silent appeal of such a religion to the submerged castes of India can readily be appreciated. These mud-sills of the centuries are actually invited to believe that they also are of the same human stuff as the men of the highest castes;

that they, too, are so related to the God of the heavens and of the earth that they are heirs of all his glorious universe and joint heirs with Jesus Christ, their Saviour and Lord. They learn that, according to this religion, a man's worth is measured by his moral quality and his powers of self-mastery and intelligent victory over the nature forces that operate around him. And that this victory may be achieved by knowledge, discipline, and earnestness of endeavor. In a word, that he may be a man among men by the power of his own sustained effort and the blessings of his Father God.

The movement has been in operation long enough to show many sons and daughters of the lowliest origin, now taking their places in occupations and professions which call for a high measure of education, but which for thousands of years have been usurped entirely by the higher castes.

This, however, is not a complete explanation, or even in any large sense an explanation at all of the real motive power that is at work. This is stated better by Bishop Warne and by Dr. T. S. Wynkoop, whom I have recently interviewed. Says the former:

"What is the motive that leads these people to forsake all, suffer much, and endure with-

out retaliation? There is unrest in India, but the desire for social betterment, of the education of their children, for which there is no promise given, and for improving their financial condition will not explain it. The only thing that will explain this mass movement is spiritual hunger. I overheard two new converts talking and one said, 'My relatives say to me that I became a Christian to get food.' The other replied, 'Yes; spiritual food,' and the first responded, 'That's it; yes, that's it—spiritual food.' This meant much to me, as I knew both of them were suffering intense persecution at that very time. After asking many, 'Why do you accept Christianity and persecution?' the answer unanimously is, '*Najat ki liye,*' that is, 'For salvation.' Another strong evidence that this is true is the fact that the movement spreads most rapidly only where there is a true spiritual life among the workers who are the leaders of the movement, and dies down where there is not. Therefore, we conclude that there is no explanation except that it is a genuine spiritual movement."

The Rev. T. S. Wynkoop, missionary of the American Presbyterian Church in Allahabad, India, during the years 1868-1876, enjoying the friendship of Bishop Thoburn, Bishop

Parker, Dr. Hoskins, Dr. Mansell, and other Methodist missionaries, and their active co-operation as Honorary Secretary of the North India Tract Society in the formative period of the Methodist Episcopal Mission in North India, and for the last twenty years—1893-1912—agent of the British and Foreign Bible Society in North India at Allahabad, has known the missionaries and prominent Indian Christians of the three Conferences—North India, Northwest India, and Central India—and has been in close touch with them, personally and officially, all these years. As Agent of the Bible Society he has had unique opportunities of acquaintance with the field and with the agencies of the various missions engaged in North India. Replying to a question of the Rev. Doctor Oldham, "What is your estimate of the reported mass movements toward Christianity in North India?" he said:

"I look upon these mass movements as the most promising feature of mission work at present, and the one that makes the most imperative demand upon our immediate attention.

"Hitherto, in most missions much the larger expenditure, both of men and of money, has been devoted to the higher education of non-Christian students, planned to inculcate the

principles of the Christian religion while preparing the young men for the examinations in secular courses of study prescribed by the government of India. Besides the educational, various forms of evangelistic effort have been carried on, including a wide dissemination of religious literature, in which a foremost place has been given to the circulation of the Holy Scriptures.

"These educational and literary appeals, including medical and humanitarian efforts, have profoundly affected the upper section of Indian life. The net result, however, may be very largely described as having produced an educated community which does not propose to accept the Christian faith, but desires rather to reform the Hindu and Moslem religious systems, importing the ethical and humanitarian principles of Christianity into the visible life of these existing religions.

"While these lines of mission work have not resulted in the building up of a considerable Christian community connected with the missions of the Protestant churches (two thirds of Indian Christians reported in the census of 1911 were Roman Catholics and Syrians), in the providence of God and under the impulse of the Holy Spirit a movement toward the Christian faith has developed among large

communities of Indian peasantry and other classes outside of and outcasted by the caste system of Indian social and religious life. In certain parts of India this movement has already added large numbers to the Christian Church, and if taken advantage of by the missions will, in the near future, add other large numbers to the church in India.

"Holding that the ingathering and upbuilding of the Christian Church is the first consideration of mission polity, it is submitted that this object, so far as at present appears, will not be accomplished through the higher education, but through the conversion of the out-of-caste communities which are now, over a considerable part of India, prepared to accept the gospel and enter the Christian Church.

"No one who has not been in touch with these movements can appreciate the power of the gospel of Christ to purify and elevate—morally and socially—the despised outcastes and pariahs of the Hindu social system. One can point in all the missions of North India to men and women of the highest character, education, and ability, whose parents or grandparents were converts from one or other of these classes.

"It should be noted that the term 'mass movement' does not exactly express the con-

ditions at present existing in parts of the North India mission field. The movement is not an endeavor on the part of considerable communities to better their social condition, but a response on the part of smaller groups of men and women, more or less united by ties of kindred and social relation, to the preaching of the gospel. And wherever the admission of the converts is followed by Christian teaching and adequate pastoral care the result is a living Christian Church which furnishes one of the best possible evidences of the Christian religion by its contrast to the communities among whom it lives.

"In corroboration of the views above stated, reference may be made:

"1. To the present results, where the missions have sought the conversion of the under-castes, the American Baptists of South India, the United Presbyterians in the Punjab, the Church Missionary Society and the Society for Propagating the Gospel in South India, and the Methodist Episcopal Missions in North and Northwest India.

"2. To the recent entering on the same line of work by the American Presbyterians, and still more recently the English Church Missionary Society in North India.

"3. To the new appeal of Hindu and Mus-

sulman religious leaders, who are urging their coreligionists to organize effort for the elevation of the outcastes, with the express intention of stopping the movement toward Christianity, an effort conducted largely on Christian lines, preaching and instruction in Hindu or Mohammedan religion, schools for children of the outcastes, recognition of the rights of the outcastes as men and women, and help to reach better manhood."

The effect of these movements upon the higher caste is twofold: First. It is moving them to something like an earnest effort to stem the tide that moves Christianward, by endeavoring to soften the rigidity of the lines that separate between the castes. No great progress has been made in this direction, for of all the prejudices that animate mankind none is more subtle nor persistent than the aristocratic feeling which gives one class fancied superiority over other classes, and when, through centuries of superior advantage this superiority becomes real and not fancied, it is still more difficult to breed a democratic temper. Ancient hauteurs and social disesteems will assert themselves and will not long brook curbing for mere political advantage. The difficulty is that Hinduism still believes that the differences are basal and not

accidental, and no outer pretense goes far in hiding the proud persuasions of its inner mind.

Second. On the other hand, among the high class are many noble souls, who are profoundly moved by the fact that Christianity does not affect a concern and a sympathy for these lower castes, but that these feelings are of its very essence. And they are perhaps even more moved by the fact that many of these lower-caste people, when transplanted into the freer atmosphere of Christianity and afforded educational opportunities, develop such a strength of personality and ability for affairs as puts them in a single generation right alongside the choice spirits of the higher castes.

Speaking for the Methodists, I am well within the facts when I say that the opportunity is to our hand to afford a tremendous demonstration of the power of Christianity to revolutionize these lower castes. It may safely be said that the investment of ten added missionaries, with a budget of two thousand dollars apiece—outside of their support—and, say, fifty thousand for building equipment, will in the course of ten or twenty years gather one half million of these low-caste people into a strong, stable Christian com-

munity, which would at once challenge the concentrated religious attention of all India and make the greatest plea for the Christianization of the land that has yet been made. Speaking for a part of India which the Methodists have only recently touched by the mass movement, Bishop J. E. Robinson writes the following words:

"In this Conference (South India) we are facing a tremendous situation. We are now tapping the three great vernaculars of the South, and a quite respectable 'trickle' from each greets us. Close on to thirty thousand Methodists—Telugu, Tamil, and Kanarese—look to us for guidance, for education, for spiritual care and development. Our present resources are not adequate, as you are well aware. But it is inevitable that this work shall spread and gather momentum with the passing years. *It cannot be stopped!* I have advocated putting on the brakes and doing intensive work, etc., and the secretaries follow suit and urge restriction of operations, etc., but the fact is that the cries of these dumb millions have entered into the ears of the Lord of Sabaoth and he has come down to visit and deliver them. The hour of their redemption draweth nigh. The Ransom has been provided. The Redeemer has undertaken their

cause, the 'Mighty to Save' is intent upon their emancipation. Coming now by thousands, these people will soon be coming by the hundred thousand. We cannot prevent them if we would. A divine impulse is impelling them. It overwhelms one to be face to face with the greatest Christward movements that have ever been witnessed on earth. Multiply or diminish the missionary force. God only knows what the outcome will be.

"Personally, I look for a mighty extension of these mass movements among the higher castes, who are really more deeply moved than we are thinking. How infinitely pathetic it all is! China sending out its appeal to the Christian world to pray for it in its hour of great need! India stretching out its hands for guidance and help in this time of upheaval and aspiration!

"O that a mighty baptism of divine power might come upon the home church—upon the moneyed people, upon the ministers, upon the young people! I will neither ask nor expect the impossible from you; but do all you can to enable us to give these multiplied millions of oppressed people something approaching a chance for this world and the next, and the blessing of those ready to perish will be upon you."

VI

MALAYSIA

VI

MALAYSIA

Malaysia differs very markedly from India in almost every regard. It does not consist of a continuous land area approaching continental proportions, nor is its population homogeneous, nor its civilization ancient; and it is not held under one political sway, nor can it be brought by any forces that appear in sight to a continuity of thought and aim.

Malaysia consists of a peninsula in the southeast of Asia which points like a fore-finger straight down at the southern pole. From the tip of the finger, stretching south and east and then up northward in the form of a crescent, is the most wonderful throw of islands in all the world. Some of these are of great size, as Borneo, New Guinea, and Sumatra, while thousands of them are little green specks that dot the ocean. The entire land area is about one million square miles. The population is estimated at about sixty millions, of whom six millions are in Sumatra and over thirty millions are packed into the island of Java, with its less than sixty thousand square miles of area, part of which are

arid and untillable, being overcast with the slag of ancient volcanic outbursts.

A pecular physical phenomenon of the archipelago is a line of fire which runs crescent-shaped through Sumatra, Java, the Celebes, and Borneo, up through the Philippines into Japan. Along this line of fire is found a succession of volcanoes, most of which are now quiescent, though some have, in recent years, as in the case of Krakatoa, in 1883, wrought terrific destruction. On both sides of this line of fire are exceedingly rich and fruitful lands. Indeed, this whole country, outside of Java, waits for population. Here the overflow of China and India will ultimately find rich and fertile lands which may easily sustain a population as large as that of India. For here the riches of the sea are added to the amazing productivity of the land; and an unfailing rainfall and prevailing depth of soil make famine almost impossible and afford the physical base for a great and populous civilization.

The earlier peoples of this archipelago may be divided roughly into two races—the Papuan, or Ocean Negrito, and the Malay.

The former, barely removed from savagery, is found in the interior forests and at the head waters of the rivers. They are, for the most

part, nomadic and live on scant harvests of rice, the wild fruits, and such wild animals as they are able to secure by the use of their blowpipes and bows and arrows. Among these are the well-known head-hunting Dyaks, among whom the unpleasant custom obtains of gathering the heads of their enemies as highly treasured domestic possessions. These heads are usually preserved in open-meshed hammocks slung over the family fire. The ascending smoke continually keeps them cured and, in some dim way, their presence is supposed to gratify the fetish spirits of the clan, though concerning all these matters there is very little knowledge and only vague superstition. It is true, however, that the taking of a number of heads is usually celebrated by tribal ceremonies which have in them much suggestion of placating evil influences, if not distinctive evil spirits. These poor people live their wild savage lives, killing and being killed, so that their numbers have always been decimated, except when they have come under the strong hand of some European government. They and peoples like them are found chiefly in the islands of Borneo, New Guinea, and Sumatra. Any severe regulation of their wild ways leads them to escape still farther into the untraveled interior.

The Malay is a later comer and has a measure of civilization and professes the Moslem faith. He, too, has not borne the best of names in English writings; but he is a better man than has been usually described. De Quincey, in his Confessions of an English Opium Eater, allowed his opium-laden brain to imagine a Malay of undesirable characteristics, and the pen of genius picturing this Malay has largely helped to fasten upon English readers their low estimate of the Malay character. The Malay is *not* the treacherous, bloodthirsty, and unreliable man he has been widely supposed to be, but, rather, he is a man of marked dignity, of great composure, and of grave, courteous manner. When angered he is capable of great passion and exercises the arts of all half-civilized people, in endeavoring to vindicate his honor and avenge an insult. He is quick with his knife and does not always observe the rules of civilized society; but that he is a worse man than we were when at his stage of development can scarcely be maintained. He is a devoted father, a reasonable husband, a faithful friend, but a very bitter enemy. His faults are the faults of the uncivilized; his virtues are very largely his own. He is averse to laborious occupation and has no special ambition to acquire property; but

this is because he has lived for a thousand years in the mid-tropics, where nature is very bountiful. His wants are few, his tastes are simple, and a strenuous life is to him by no means inviting. Contact with Western influences, however, is greatly modifying these characteristics. Particularly under the Dutch sovereignty many Malays are acquiring a good education and are proving themselves capable of discharging the duties of responsible and delicate positions. All through the Malay world a new breath begins to blow of a growing ambition to be counted among the progressive and working peoples of the human family. The agricultural development in Java, the skill shown in silver and bronze manufactures, and in the exquisite silk-weaving found in the sarongs, or women's cloths in Java, the exquisite chasing found in the krises and larger knives, made in many places of the archipelago, all go to show that when the Malay, more deeply moved by attrition with other peoples, begins to awaken to the opportunities and responsibilities of life, he will make no mean member of the human family.

Recent additions to the population of Malaysia have come from India and China. The Indian, for the most part, is a coolie or day laborer, and is used in the cultivation of rub-

ber and the making of roads. A body of merchants and clerks from Ceylon and South India form a small percentage of the entire Indian immigration.

The Chinese are chiefly from the southern provinces of China, and are a very valuable contribution to the economic and intellectual development of Malaysia. Physically more robust than the Indian, and commercially more alert than the Malay, and of more independent and venturesome spirit than either, the further development of these islands lies more with the Chinese than with any other. He it is who extracts the tin ore on the peninsula. He mans the fishing fleets and the fleets of small trading steamers. He is the peddler and the storekeeper and, increasingly, he is the organizer of big business, extending commerce into the farthest recesses of the mountains and along the most remote and inaccessible shores. His organized skill and powers of combination make him a formidable rival to the Europeans; and yet his virile activity is doing more to develop the natural resources of these lands than any single factor that enters into the situation.

Another large stream of immigration is from the Northeast. The Tamils are a people of South India—noisy, exceedingly talkative,

faithful, devout, obedient to orders, and capable of patiently bearing much hardship. To them is given much of the agricultural labor of the land. They grow the sugar cane, the cocoanut, the areca nut, the pepper, and the rubber of the peninsula. Less enterprising than the Chinese, they are usually day laborers. Accompanied by their wives and children, they quickly settle down in any home provided for them, and in a brief space of time there is reproduced in Malaysia an exact miniature of an Indian village. On their first coming the ties of kindred and home are so strong upon them that they have a set purpose to return as soon as they have saved some money. But usually a few months in Malaysia persuades them that no such wages and opportunities for comfort are to be had in the congested motherland as in their emigrant home in the new land. Meanwhile the Malay, for the most part, cultivates his own rice fields, fishes along the shore of the sea or in the rivers, and keeps himself carefully secluded from all contact with any of these incoming strangers. Whether, in the end, he will be forced into greater activity to save himself from being wiped out entirely, remains to be seen. The old semisavage life is gone forever. For the new order the Malay has mingled feel-

ings. He likes the white man and trusts him. He is not unaware of the great improvement in his own estate and of all the development that has come to his land; but he dislikes the intruding Asiatics, through whose labors these developments have been made possible. If, by any means, he could be induced or forced to undertake labor himself, it would greatly rejoice his English friends, and his own fate would be less in question.

Politically, the archipelago is under many flags. The Malay Peninsula, with many of the surrounding islands and parts of Borneo and New Guinea, belongs to Great Britain. Holland has in Sumatra, Java, the Celebes, and many other neighboring islands a great Oriental possession, with a population approaching fifty millions of people, many times outnumbering that of Holland itself.

Germany owns a part of New Guinea, with the Caroline and some other of the islands. Under each of these flags nominal sovereignty over certain areas is still held by native chiefs and kings. In the British Malay Peninsula is to be found the Federated Malay States—perhaps the most perfect example of a kindly suzerainty, which keeps at peace and administers for profit to the people and to their rulers several petty Malay kingdoms and sul-

tanates. Whatever criticism may avail in other parts of the world, here there is no question that the ceaseless wars between these Malay kings were depopulating the land and making progress impossible. The British presence has produced the *pax Britannica,* and is making a glorious Oriental garden out of what was once a wilderness, dotted with murderous tribes. In this peninsula seven tenths of all this world's tin is mined, and here, in recent years, thousands of acres of Brazilian rubber have been planted.

Under the Dutch flag the most notable island is Java, which, in its narrow confines, to feed a vast population, is cultivated with a skill which is unexcelled in all the East. Wherever water is had the land is brought under wet cultivation for rice, and the Javanese rice cultivation has not its equal in Asia. The hillsides, when beyond the reach of the water courses, are nowadays largely given over to tea, quinine, and forest growths. Along the coasts great groves of palm trees furnish the copra, so valuable in the making of oils, soaps, etc. Peanuts, sweet potatoes, a large variety of leguminous plants and tropical fruits make for the Javanese a more varied diet than most tropical islanders find. The seas are full of fish, and the air is full of

birds. Everywhere life is fecund. Under the paternal sway of Holland the thronging peoples of Java, while not specially moving with rapidity toward the large things of our day, are, nevertheless, better fed and clothed and more contented than any equal number of people under any European government in Asia.

Borneo comprises two hundred and seventy-five thousand square miles—about five and a half times the size of New York State; it is very sparsely populated and much of it is practically a *terra incognito.* Perhaps the greatest political romance in this whole region is the kingdom of Sarawak, in North Borneo. Here an Englishman, named Sir James Brooke, finding himself at the court of a native sultan, helped his host to achieve victory over a contending tribe. The sultan of Brunei besought Sir James to remain with him, and gave him the headship of a vast tract of country. It was but a step from this to independent control of this vast section, and then, largely by good government and moral prestige, this territory was extended, by the invitation of neighboring tribes, until to-day the successor of Sir James Brooke is Rajah Brooke, of Sarawak, a kingdom with some two millions of people scattered over a vast terri-

tory, which will ultimately be the home of forty or fifty millions of prosperous people, living under firm but benign rule.

The missionary conquest of this interesting archipelago is being undertaken by several societies with headquarters in Holland and Germany, while the missions of the Church of England are well distributed through the Malay Peninsula. The Scotch Presbyterians have a small mission in Singapore. The Plymouth Brethren have eight or ten missionaries in British Malaysia. The Americans are represented only by the missions of the Methodist Episcopal Church; and for this reason, and because of the further fact that the writer himself was the pioneer of this American mission, he devotes large space to a distinctive description of the planting and spread of the Methodist mission in Malaysia.

But first a few words regarding the languages of the country, and a brief survey of the other missionary bodies that are at work.

It will be readily seen that the language difficulties of this archipelago must be great. Besides the languages of the late comers, among the older peoples of this region is a great variety of dialects; but the base of all the languages spoken by the Malay peoples is Malay; and with whatever variations, the

Malay itself, as spoken on the coast of Sumatra and of the Malay Peninsula, comes near to being the *lingua franca* of the entire territory. And, to tell the truth, the Malay is an exceedingly attractive language. There is in it a capacity for conveying ideas, particularly ideas of all phenomena connected with the life of the sea, the changing aspects of nature and the life of the jungle, and all land and sea sports, which makes it both apt and picturesque. It seems easy to begin using, but much more difficult to use effectively and correctly than the beginner at first realizes. This language has suffered much from the foreigners who try to use it; for, when the Chinaman has softened its trilling *r's* to labial *l's,* and the Tamil has changed its *v's* and *p's* to explosive *b's,* and the Englishman has flattened its broad vowels, it is difficult for the Malay himself to recognize his own language. And yet, in many parts, the strangers are so much in evidence in commercial and public life that the only place to hear good Malay is in the homes of the retiring Malays, who are very difficult of access.

There has grown up among the Chinese residents of the Malay Peninsula and of Java and Sumatra, among the families that have been resident there several generations, a language

which is a patois of Malay, and so distinctive that it is called Baba Malay; and, strangely enough, these Chinese who have forgotten their own tongue and are confined to this patois look upon the pure Malay as the language of less civilized people, and, therefore, will not endure any correction of their own errant speech. The Methodist mission is just publishing a New Testament in this Baba Malay, for it finds that the pure Malay is but poorly understood by this influential class of the community.

Malaysia Missions

From the first occupation of these lands by the Portuguese, and later by the Dutch and English, Christian missionary operations have been steadily maintained. To the town of Malacca, on the Malay Peninsula, came Francis Xavier, that apostolic soul who carried Christianity along the coasts of Asia from India to Japan. Here are still found the ruins of a Christian church called by Xavier's name; and in this church is a tablet to his memory. A considerable Roman Catholic congregation remains to this day, though it is without influence or much token of Christian life. In the Dutch East Indies the Dutch missionaries have had large success. At one

time there were more Christians in these islands than in all British India. But, alas! a rationalistic wave spread over Holland during the middle of the last century, and the result has been a decaying missionary zeal and a very large curtailment of missionary results. I gratefully record the fact that a new breath of life begins to blow over the Dutch churches. Minnehassa, in the north half of the Celebes Islands, was at one time known as the "Garden of the Lord," but it can scarcely any longer be thus characterized.

In later years some of the German missions have begun work with more than ordinary success. Particularly in the island of Nias, off the south of Sumatra, and on the adjacent coast, large outcomes have been secured.

The first attempt made by any American mission was that of the American Board, which sent two young missionaries, Lyman and Munson, to evangelize the wild Battaks of Sumatra. Both these young men were killed by the Battaks, and it is said their bodies were eaten in a great cannibal feast. When the sad story was related to the mother of one of them, in her little New England home, she is said to have turned to the next boy of the family with these words: "O, my son, somebody should go to try and teach these

poor, misguided people." There were no further attempts made to continue this mission, but the Episcopalians and Presbyterians of England have projected some missions, and the Plymouth Brethren have some representatives who are, for the most part, confined to British Malaysia.

Since that time the Rhenish mission from Germany has approached the Battaks from the Island Nias; and one of the great triumphs of modern missions is recorded in their splendid success. Once wild savages, a hundred thousand of these former cannibals are now an orderly people, living with a considerable degree of cultivation and making such progress that they must be counted among the progressive people of our modern day.

The most widespread of these missions is that of The Society for the Propagation of the Gospel, of the Anglican Church. These missions are under Bishops Davies and Mound, who are styled, the former as the "Bishop of Singapore" and the latter the "Bishop of Labuan and Sarawak." Bishop Mound lives in Kucheng, the capital of Sarawak, at the court of Rajah Brooke, and superintends successful missions in the various lands where his missionaries are at work.

In 1884, Bishop John F. Hurst, while on his

way to India to administer the Conferences there, was met by a Scotch merchant of Singapore, who asked why, with a network of missions in India and corresponding work in China, the Americans had utterly neglected the great and promising field that lay outstretched between the two? Bishop Hurst was greatly impressed by the conversation, and on reaching Bombay he eagerly inquired of Dr. Thoburn, the foremost missionary in India, whether it would be possible to project a mission to the Malay Islands. Dr. Thoburn had wished to do this for many years. India Methodism had already leaped across the north end of the Bay of Bengal and was planted in Burma; and now Singapore stood invitingly at the southern extremity of the same bay. It was decided between them that such a mission should be opened, but as it was without the authorization of the General Missionary Committee there were no funds available for the enterprise. This, however, seemed a minor matter to men in a land where William Taylor had already carried the cry of self-supporting missions, and where station after station had been opened without any regular missionary grants.

Once it was decided that there should be a mission in Singapore, earnest quest was made

for the man to organize it. The entire list of the South India Conference was scanned, but there was no man that could be spared. Finally Dr. Thoburn suggested that there was a man at sea, on his way from New York, that he expected to take up work in India, whence he had gone to America to prepare for a missionary career. It was thought he might be spared, and, accordingly, the Conference appointment read, "Singapore, William F. Oldham."

Dr. Thoburn, afterward bishop, was somewhat anxious about the opening of the mission without any resources excepting those to be found on the field. He therefore accompanied the young missionary, and with him went Mrs. Thoburn and Miss Julia Batty, a young missionary lady who was something of a musician. On reaching Singapore the whole party was hospitably entertained by Mr. Phillips, the warm-hearted and godly superintendent of the Sailors' Home.

Through the influence of Mr. John Polglase the use of the town hall was secured for evangelistic services, and, on a Sunday in February, 1885, the first service was held with an audience of about one hundred and fifty persons of varying nationalities, who were all held together by the common tie of the Eng-

lish language. Dr. Thoburn announced the text, the text of the first sermon preached in the Malaysia mission of the Methodist Episcopal Church. It was, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." And as the earnest speaker made the statement that it would not be by the power of human eloquence, nor by the might of any mere human agency, but by the movement of God's Spirit upon men's hearts, that many of those present would be convicted of their sins and many be converted to God, the deep silence and the fixed attention of the hearers indicated that the speaker's words were not going amiss. Evening after evening the services continued. The preaching was pungent and practical. After a few evenings the speaker called for seekers of religion and immediately the strange sight was seen of a Methodist mourners' bench, filled with men and women seeking the Lord for the pardon of their sins, the cleansing of their lives, and for power to do God's will. Among these were English, Eurasians, Tamils, and one Chinese —happy augury of success to be achieved later in this polyglot land.

Out of this company of reclaimed and converted men and women, a church was organized, and W. F. Oldham was appointed pastor.

It was but a little company, but their hearts were full of warmth and zeal, and they looked the future courageously in the face and went on to proclaim the message that was theirs to give to the people. After ten days Dr. Thoburn and his party returned, but Missionary Oldham and his wife remained, and through the English-speaking people the church which had been gathered from among them began to do what it could to carry the gospel to the non-Christian population of that island. Happily, the pastor did not consider himself merely a pastor to a small congregation, but, rather, a herald to the people. Hence, he made it his business in every possible way to acquaint himself with his surroundings. He studied the Malay language and the ways of the Chinese and Tamils and how to approach them, and very soon preaching was carried on in many tongues on the streets and in the homes of the people.

Bishop Hurst writes at this time to the Western Christian Advocate:

"If from all the lands where our people are now singing their Centennial psalms our church were suddenly blotted out, there is aggressive force enough in India Methodism alone to sail to all the continents and islands and plant it over again. I have no regrets

at the appointment of Dr. Thoburn as Conference evangelist. It means an evangelist for all India. He is just now in Singapore, away down on the equator, and within sight of China. Dr. Thoburn and the new pastor for Singapore, the Rev. W. F. Oldham, went down together to organize our church there. All honor to Allegheny College for sending out the first man for the Malay millions and to complete the connection between India and China! Think of the joy which the heroic Bishop Wiley would have had had he been a witness to the arrival of these men there. But who knows how much he did see? The map of his sublime faith was very broad."

Educational work was begun among the sons of well-to-do Chinese who, from the first, rallied to the support of these young missionaries and made it possible for them to conduct a high-grade school without any cost to the mission.

The following is from Bishop Thoburn's India and Malaysia:

"The ordinary European in those parts is accustomed to treat the Chinese with a certain *hauteur,* which prevents anything like intimate or confidential intercourse; and hence, while the missionary was always treated politely, he felt that he was held at a distance,

and had no close access to the people. At length, however, God opened his way in a most unexpected manner. Walking down a street in the Chinese quarter, his attention was one day drawn to a sign above a doorway, 'Celestial Reasoning Association.' On inquiry, he learned from a Christian Chinaman that a debating society was held in that place, where the young Chinese of the city were accustomed to meet and debate questions for the improvement of their English. The missionary at once proposed to become a member of the club, but was politely informed that none but Chinese were admitted to it. He then offered to deliver a lecture before the club, if he might be allowed that privilege, and his offer was immediately accepted. He chose for his subject 'Astronomy,' and provided himself with a blackboard and colored crayons, by which he succeeded in making his lecture intelligible to his hearers. The lecture was delivered, not in the clubroom, but in the residence of one of the leading Chinese residents, and all the leaders of Chinese society were present. A sumptuous repast was served up at the close, and the lecturer was treated with the most distinguished consideration. At a single stroke he had won not only the respect, but also the confidence of the men whose influence

he most valued. The Consul-General of China presided and in an address at the close of the lecture complimented the missionary in the most cordial manner, while all present made him feel that they appreciated the favor which he had conferred upon them. I cannot do better than quote from Mr. Oldham:

" 'That evening was laid the foundation of our mission work among the Chinese. A day or two afterward the host at whose house the party had been entertained wrote and asked me if I would be willing to serve him as a private tutor. I was a self-supporting missionary, with a slim handful of members. I had been trying hard to get among the Chinese. Here was a Chinese gentleman offering me good wages and the opportunity of personal intercourse. It seemed providential, and I promptly accepted the offer, and became the private tutor of the wealthy and influential gentleman, Mr. Tan Keong Saik. Some weeks after, at a great public dinner, when the Governor and the leading officials were present, Mr. Keong Saik made one of the speeches of the evening. It was exceedingly happy and very effective, and great credit was gained among the Chinese for their orator's tutor, and he immediately began to be in demand. I preferred, however, the teaching of the chil-

dren to the tutoring of their fathers, and therefore proposed to the Chinese merchants that they should open a school, to which not they, but their children, should come. They accepted the offer, and a house was selected in the heart of the city, and a teacher for the Chinese language secured. I myself taught in the English, and the school within a week numbered thirty-six boys. It continued to increase until one day it was proposed by one of the Chinese that I build a house more centrally located, on a piece of ground which had already been given by the government. The enterprise was at once taken in hand, and the cost of the building was paid by the Chinese, one gentleman heading the subscription with five hundred dollars. Soon after this it was thought advisable to open a boarding school in connection with the day school. This, too, increased so rapidly that it became necessary to buy a new property, and the proposal was made that the Chinese should contribute one half of the amount if the missionary society in America would contribute the other half. The conduct of this enterprise was intrusted to an influential Chinese banker, Mr. Tan Jiak Kim, and the missionary had simply nothing to do except state the amount necessary to be collected. To my amazement and very great

pleasure, in the course of six weeks Mr. Jiak Kim reported that the amount of six thousand two hundred dollars—four hundred more than had been asked for—had been collected among the Chinese, Mr. Jiak Kim himself heading the subscription with a splendid donation of fifteen hundred dollars. I cite these facts to show the new ideas of the cultivated Chinese, and their exceeding liberality where they have confidence in the missionaries.'

"To the above testimony I ought to add that when our missionary, during the first year of his residence in Singapore, undertook the erection of a church for our English congregation, among the subscribers was one of the Chinese gentlemen, who actually gave five hundred dollars, which was the largest contribution given by any one for this enterprise."

The work soon outgrew the first couple and other missionaries were summoned, and from this first school others were born, until now from Penang in the north to Batavia and Surabaya, a score of schools have sprung up in which about eight thousand boys and girls are being educated under Christian tutelage. Of them, the Anglo-Chinese School in Singapore with an enrollment of fourteen hundred students remains in the leadership. It has been very happily described by Dr. Percy

Stickney Grant in The Outlook as "that school in the corner of Asia."

This vast extension of school agencies would have been impossible, were it not for the splendid cooperation of the Chinese, who are great enthusiasts for education, and are willing to substantially help those who demonstrate their capacity and willingness to open the way for the training of the Chinese youth.

The Tamils, from Ceylon, also are eager for education, and many of their leaders are found ready to cooperate.

The Malay has been the backward member of the community; but even he has, of late, shown increasing desire to get ready for the new day that is at hand.

What the whole situation calls for is the creation of a school of college grade, to prepare a local educational leadership for the many millions that are found on the surrounding islands. If you will place the center of a circle at Singapore, then with a diameter of twelve hundred miles sweep the surrounding lands with its circumference, you will hold within the circle a population of over forty millions of people. In all that area there is no school of college grade; and yet this section of the world is waiting. Here are found vast mineral deposits, large quantities of rice and

rubber, pepper and tobacco, rattan, gambier, tea, spices, and all manner of valuable tropical products; and here is an enterprising merchant community that grows in vision of the possibilities of the future. What a splendid opportunity for the putting down of a college that shall grip the situation and prepare the leadership for these waking forty millions! All this territory is in vital contact with Singapore. This is the center of that wide parish, and this is the strategic location for a Christian college.

The Anglo-Chinese School, at Singapore, strengthened by suitable endowment, for which it waits, will affect the life of southeastern Asia as profoundly as the Roberts College at Constantinople, or the great Presbyterian College at Beirut, affects southeastern Europe. A recent arrangement made by the mission with the Chinese of Java and Sumatra is very significant. One half million Chinese, chiefly merchants, are scattered through these islands. The revolutionary movement in China was felt by these, perhaps, before it assumed any proportions in China itself. Under the Dutch flag and in contact with European life and modes of thought, these Baba Chinese were early persuaded that the Chinese methods of education were antiquated

and ineffective, and they originated "The Chinese Reform Association" and began to open their own schools, in which they sought to teach the Chinese and English languages. An alliance has been made between the mission and this Association, whereby missionary teachers are supplied to the schools of the Association, which continue to be directed and financed by Chinese committees. A missionary, moreover, has been appointed examiner of schools by the Association. He is the general adviser of the various committees, and is seeking to standardize the schools. It will be seen at a glance what possibilities are held open for Christian progress in such a situation. The teachers are finding very ready entrance to the Malay communities, among whom the Chinese live, and the very fact of their association with Chinese merchants gives them readier access and greater prestige.

Alongside of these boys' schools there has grown up a network of small girls' schools. There is not as yet any great demand for female education, but that there should be as much as there is must be marked to the credit of the aspiring Chinese and Tamils of Malaysia. The girls' schools are necessarily not self-supporting. When the desire for the education of women grows as keen as it is for

men there will be time enough to expect the schools to pay their own way. Meanwhile it has only been by most earnest and intelligent effort that a chain of schools has been created, in which about one thousand girls are being educated each year. While much emphasis is laid upon the educational work of the mission, there has been a very steady progress of direct evangelism. The difficulties in the way of all evangelistic enterprises, however, are very marked. The land literally bristles with them. They are chiefly:

First. The difficulty of the language. The little handful of missionaries are already preaching in these islands in no less than fourteen different dialects. There are eight dialects of Chinese, and the people of any one rarely understand any other, for the Chinaman, unlike the Indian, seems to have difficulty in getting other tongues than his own. Then there are the Malay, the Baba Malay (the distinct variant previously referred to), the Tamil, the Javanese, the Sundanese, the Sibu, and the Dyak.

Second. There is the migratory character of the population. The Chinese come and go; the Tamils come and go. And, sometimes, after a year's earnest and successful work a native pastor will come to Conference and

report but small addition to the membership. Said an earnest young preacher, at one of the recent sessions of the Malaysia Conference: "I have worked earnestly; I have prayed much; I have preached every day in the streets, and several times on Sunday in the homes; I have prayed with men and wept over sinners; and God, in great mercy, has given me during the year fifteen souls, of whom ten were baptized, and five went away before they were baptized, taking letters with them to the missionary in China. But, alas! no one of the fifteen is left on my station. May God keep them wherever they are! I must go to work again this year to find more converts."

This experience is not a singular one. At least thirty per cent of the congregations move every year. But if the constant movement of population carries away the Christians almost as soon as they enter the church, on the other hand they are often carried into communities where they act as leaven and develop a zeal and effectiveness, such as might not be theirs, did they not feel that the whole care of the Christian religion was in their hands. Dr. Luering tells an interesting story of being met forty miles from Foochow, in South China, by a man who showed extraordinary pleasure and hailed him with demon-

strations of respect and affection. The missionary was puzzled, and asked who the man might be. "Pastor, do you not know me?" said the man. "You baptized me in Singapore six years ago. I have been home for over five years, and my whole family has learned the doctrine. They are all Christians now; but they are not baptized. Will you not come and baptize them?" It was found later that practically the entire village, of nearly one hundred people, had become Christians through the earnest life and conversation of this returned wanderer. His knowledge was scant, but his life had been true.

On another occasion I received a letter from a Chinaman in West Borneo begging me to send a missionary to baptize several hundred Chinese cocoanut growers, who had become Christians under the writer's fervent preaching. The letter was so urgent that the mission determined to extend its borders, and sent a missionary to investigate the West Borneo situation. He returned, reporting with enthusiasm that some four hundred agriculturists, who had settled in West Borneo, had become fairly intelligent professors of Christianity under the leadership of an itinerant Chinese doctor, whom the missionary himself had baptized many years before. The man had dis-

appeared from mission statistics but with the results I have stated.

When the mission sought extension on the island of Java, and two experienced missionaries were deputed to travel through the island and report upon the most suitable location for the opening of mission work, they reported, on their return, that their progress through the chief cities of Java was made exceedingly pleasant and profitable by the welcome extended to them by groups of influential young men, former students of the mission schools in British Malaysia, who learned from each other of the coming of representatives of those in whose schools they had been trained. It may be, therefore, that the loss of membership by the constant moving of the people may be more than offset by the carrying of the gospel into dark places by these mobile streams of emigration.

Of the Christians themselves who remain, I think it may be said that their home life and general course and conduct of life in general is perhaps the most forceful apologetic for Christianity in the communities where they live. I recall with vivid pleasure scores of Christian families which, in the beauty of their home life and by the purity and tenderness of their domestic relations and their

probity in business matters, commend the gospel to their neighbors more effectively than by much preaching.

The evangelistic efforts of the mission among the Tamils from southern India and Ceylon have been fruitful. These people come from a land where Christian missions have been long operative. Perhaps there is no part of India which is so thoroughly evangelized as the south. When they reach Malaysia they are strangers in a strange land, and the Indian, with his intense devotion to his native country, feels the loneliness of exile. By him, under such conditions, the Christian preacher, speaking his own tongue and approaching him with kindness and sympathy, is received with immediate cordiality. India has sent to us several of her educated sons, deeply earnest men, who have been available as missionaries to their own people. Some of them have been men of power, and around them have gathered considerable numbers of Tamils and Ceylonese, who are largely supporting their own churches and ministering to the newer comers in helpful ways.

It was soon found, however, that residence in Malaysia begins to produce distinct local types, differing both from the Indian and Chinese. The children of the second genera-

tion born in the land are best understood by those who have grown up with them, and a theological school for the training of indigenous ministers early became a necessity. The beginning of such a school was provided by the generosity of a Pittsburgh layman, Samuel Hamilton; and from this modest institution, which greatly needs enlargement and better equipment, there has come a small stream of efficient pastors who are the real strength of the permanent work of the church. When this school is equipped for more effective work in its normal and theological departments a brighter day will come for the mission at large.

Among the romantic experiments in Malaysia, is that of two colonies from South China, which has been engineered and cared for by the missionaries. South China is very thickly populated. Periodical famines occur, and this, added to the pressure of population, makes emigration to Malaysia exceedingly inviting. At the same time there are vast areas in these fertile islands awaiting the skill and the thrift of the hard-working Chinese. The mission, therefore, has undertaken to direct the immigration of Christian families from South China into a section of the Malay Peninsula, and to lead a still greater movement

into the hospitable territory of Sarawak in North Borneo, under the benign rule of Rajah Brooke. Both these colonies are prospering greatly. Perhaps, owing to more generous treatment, the Sarawak colony is growing to larger proportions under the direction of Missionary James M. Hoover. About three thousand people from the Foochow Province are now happy and successful farmers on the banks of the broad-bosomed Rejang River, in the interior of Sarawak. Recently an agricultural and industrial station has been opened by a trained missionary, who has already imported all manner of American agricultural implements, including motor plows, on the ground that, missionary though he be, he cannot promise to keep his religion at all if he be obliged to have the plowing done by slow-moving water buffaloes, which can work only five hours a day, moving at the rate of one and a half miles an hour.

The influence of this mission upon the lethargic Malays and head-hunting Dyaks that surround it is already beginning to be felt; and the practical example of the bettering of life by the spiritual teachings, the moral conduct, and the stirring activities fostered by Christianity, is recognized to be of great value in that wild semi-savage land. Young mis-

sionaries directing that enterprise are founding a new civilization, and are working out the redemption of great continental areas without, perhaps, themselves being conscious of the contribution they are making to the current progress of the world.

Two other matters remain to be discussed. Twenty-five years ago, in the fifth year of the mission's existence, a small hand press was sent to Singapore. A young captain of the Royal Engineers of England, who had come in contact with the missionaries in Singapore, was so powerfully persuaded that he, too, should be a missionary that, against the advice of his friends, he resigned his commission in the army, entered a printing house in London, and learned the whole work of the modern printing office. He was already a Malay scholar. While learning the printing trade he joined Hugh Price Hughes's mission in London and studied, under that prince of teachers, the finer art of reaching men. On his return to Singapore he began to create a publishing house; but there was need not only for the mechanical appliances, but also for the subject matter to be printed; and here ex-Captain Shellabear's fine Malay scholarship and literary ability became available. During the quarter of a century he has

retranslated into idiomatic Malay the entire Scriptures; has written several valuable books, including a dictionary and grammar of the Malay language. He is now translating the New Testament into Baba Malay. He also has written some of the most exquisite hymns that have ever been produced in any language. His Malay rendering of "Jesus, Lover of my Soul" deserves to stand alongside of Mr. Gladstone's Latin rendition. Meanwhile the little hand press has become an extensive printing establishment, employing sixty men, using linotypes and all manner of the most modern machinery.

It has already been shown that Singapore is a location unexcelled for the distribution of goods. It can be seen, therefore, how powerful the influence of a great Christian printing plant, pouring out into the polyglot languages of Malaysia a stream of Christian literature, borne by thousands of ships, in the sum total, to all the surrounding lands. This press is now housed in a handsome three-story building, which forms one of the ornaments of Singapore, and has been created from the ground up with but scant help from any but local resources. Take it all in all, it is perhaps the most successful printing enterprise of the Methodist Church in foreign lands.

It remains for me, finally, to tell the most romantic story of all—that of the coming of Methodist women missionaries to these populous islands. The way of it was this:

Soon after the coming of the pioneer missionaries to Singapore they clearly saw that to more deeply affect the life of the community the homes must be entered and women and girls be put under instruction. Any mission in the Orient that touches only men cannot hope to make either rapid or permanent advance. "The hand that rocks the cradle rules the world." This is just as true of the Asiatic world as of any other. The most earnest pleas, therefore, were written to the women in America asking for women missionaries. The secretaries of the Woman's Foreign Missionary Society, gathered in council at executive meeting, considered the matter, and as, alas! so often has been the case, concluded that though the appeal was cogent, "there were no funds to begin a new mission." One woman dissented and, when it became clear that she stood alone, Mary Ninde of Minneapolis, Minnesota, arose, and solemnly said, "The women of frozen Minnesota will plant a mission at the equator, if it becomes necessary to wear calico dresses that they may do so." She returned to her branch and stated her case, and

the women of Minnesota responded splendidly to their leader's enthusiasm. A cablegram reached the missionary in Singapore announcing the fact. Meanwhile an Australian lady had come to India seeking missionary service. By a strange series of providences, Mary Ninde learned of this lady's worth and capacity, and Sophia Blackmore, of Australia, was appointed by the women of Minnesota to join the mission in Malaysia. Thus did North and South meet in this open gateway to the heart of the tropics.

Sophia Blackmore has continued for a quarter of a century the devoted and efficient leader of a band of women missionaries, who have founded schools, carried the gospel from house to house, ministered to the needy, reclaimed the fallen, and have brought a new inspiration and hope to large numbers of the womanhood of these fair lands. Malaysia will ever thank Minnesota, and bear in grateful memory the name of Mary Ninde.

In conclusion. The American contribution to the evangelism of Malaysia has been largely in the direction of quickening existing educational agencies and creating a wide extension of facilities for the preparations for life that can come only through Christian education. They have been the pioneers in the education

of women and in lifting the standards of education for all this mission field. But its work in this direction must be crowned with institutions for higher learning for both men and women, where the leadership for from forty to sixty millions of the surrounding lands shall be adequately prepared. In this preparation all the knowledge of our day and that deepest knowledge of the heart that comes from acquaintance with Jesus Christ, the great Educator and Emancipator of men, must be conjoined. Intelligence and character must both be bred by the institutions that purpose to serve these many millions with that highest service that is rendered by preparing the leaders for the new day which is assuredly at hand.

To these great, fertile, tropical islands increasing millions from China and India will be attracted. The sixty millions of to-day will be one hundred millions to-morrow, and two hundred millions, possibly, within a single century. The only help that America is rendering this already great and potentially greater and more thriving section is being rendered by this young mission in the various ways I have outlined. The investment hitherto has been small. The development of indigenous resources is unparalleled. The results

secured speak for themselves. The best outcomes for the future, however, call for a more generous measure of attention than the mission has yet received. The opportunity is here to our hand to take a large part in the molding and fashioning of an Island Empire which, in time, will rival India and China in the opulence and splendor of its civilization. The infant Malaysia lies in its beautiful cradle. Shall the hand that rocks that cradle be Christian?

VII

THE PHILIPPINES

VII

THE PHILIPPINES

"A MAGNIFICENT rosary of glowing islands that nature has hung above the heaving bosom of the warm Pacific. The combination of mountain and plain, lake and stream, everywhere rich with glossy leafage, clustered growths of bamboo and palm; fields of yellow cane, groves of bananas, great reaches of growing rice—results from an abundant rainfall, a rich soil, an even climate, and the warm influence of equatorial waters—tend to make a picture richer by far than nature ever painted in the temperate zone."

In these words a poetic traveler describes the Philippine Islands, not inaptly, for they are indeed a most beautiful tropical archipelago. Add to this that these islands hold a peculiar place in the thought of the American people, because of our political relations with them, and that these relations are now being reconsidered in ways that compel our attention, and it will be seen that grave issues present themselves to the American people connected with the Philippine Islands.

Eight years of constant contact with the

island of Luzon at least gives me some right to speak on this difficult and delicate question. I reserve this, however, for treatment later on; meanwhile, I return to the physical geography of the Philippine Islands as a whole.

Extending from Formosa to Borneo, through sixteen degrees of latitude and nine degrees of longitude, the Philippines consists of a group of over two thousand islands. Many of these are but little specks in the ocean; but the largest of these are the islands of Luzon, Mindanao, and Mindoro, which constitute among them very nearly two thirds of the entire land area—something more than four and a half times as great as the State of New York, with a population of nine millions. These islands are but sparsely inhabited; for even Luzon has but three and a half millions, while Mindanao and Mindoro have less than one quarter of that number. The physical appearance of the islands is extremely diversified. Lying, as they do, well within the tropics, they present here all the appearances of rich tropical vegetation, and afford a varying landscape of brilliant combinations of color. The climate is not nearly so disagreeable nor threatening as the early American residents represented it. We are,

in the main, an untraveled people outside our national boundaries, and the unfamiliar often presents itself to us as the undesirable. Those who have lived long in the Philippines have found them to be neither deadly nor altogether unpleasant, and many Americans are now to be found domiciled there who are not certain that they desire to return to the homeland permanently. In describing the climate the Filipino sometimes playfully says, "There are six months of rain and six months of bad weather." The rains which prevail from August to December are always heavy and frequently torrential, but, since there is but little irrigation and the people are dependent upon the direct rainfall for their rice crops, the rains are very welcome. During the early part of the rainy season there are occasional storms called "baguios," which are accompanied by very high winds and frequently prove destructive. After the rains, however, through the months of December, January, and February, these islands are a perfect vernal paradise. The exquisite beauty of many a fair landscape during these three months would be hard to equal in any land. March begins to be warm and, during April, May, and June there are frequent spells of very hot weather. But to any man from the plains of

India, or from the coasts of southern China, the Philippines is by comparison a sanitarium during the hot weather.

The people of these islands are chiefly Malays, who at different periods reached here from various sections of the Malay world, bringing with them their tribal variations in language and manners and customs. The strong tribal instincts of the Malay race have helped to segregate these various immigrations in different parts of the country, and have given rise to a variety of dialects and something of a sharp differentiation of characteristics among the people of different parts of the archipelago.

The chief of these tribes are the Tagalogs, the Visayans, and the Ilocanos. The Tagalog is perhaps the most mentally acute and politically clamant member of this family, while the Visayan would seem to be at least his equal, if not his superior, in real mental weight; and the Ilocano is decidedly his superior in diligence and thrift, and in a certain tribal ability to extend his borders by pressing his way among other tribes. A considerable proportion of the young men who are coming to the front in the schools are Visayan and Ilocano; and it will be remembered that Aguinaldo, the best-known Filipino

military leader, is an Ilocano, as is Monsignor Aglipay, the head of a vast seceding movement from the Roman Church.

Besides the Filipinos proper, there are something over a million of non-Christians. These are known as the Moros, and are found in the Sulu Archipelago and parts of Mindanao. They are fiercely Mohammedan, while the Igorrotes, Ifugaos, and several other smaller pagan tribes form the remainder of the non-Christian population. The Negritos, found in several small groups, are the least developed of all these earlier tribes.

Our first accurate knowledge of the Philippines begins with the story of Magellan, who, in 1519, sailing from Spain, reached Rio Janeiro, and from thence, sailing southward through the straits that bear his name, came in March, 1615, to the Ladrone Islands; thence, still sailing westward, reached the Philippines, which were so named in honor of Philip of Spain by a later comer.

From this time the Spaniards occupied various parts of the archipelago, led by such daring and resourceful men as Legaspi and others. The double incentive to the Spanish invaders of the Philippines was to secure the tropical riches of the islands and the conversion of its peoples to the Christian faith.

Andreas Urdaneta, a priest, who accompanied Legaspi, was quite as striking a figure and as powerful an influence in the subjugation of these people as the military commander.

The early influence of the Spanish was undoubtedly for good. They rapidly reduced the semisavage and warring tribes to order, and introduced, to some extent at least, the pursuits and arts of civilization. Under their religious guidance and orderliness, enforced by the military arm, the people have advanced far beyond any other section of the Malay world in intelligence and the peaceful organization of society. With all deductions, the difference between the semisavage Moros and the other untamed tribes and the Christian Filipinos is the measure of the benefit conferred upon the Philippines by the Spanish presence. Particularly is this true in what Spanish civilization did for the Filipino woman. It found her, as among other Malays, a burden-bearer or a toy. It leaves her the most emancipated woman in Asia, for the Filipina realizes that she is a person. Modest in demeanor, though vivacious in spirit, she takes her place alongside of the men in the family and in social life, and is very largely in all the retail business of the islands. The keepers of the tiendas, or little stalls, where foodstuffs, fruits, cloths,

etc., are sold, are pretty generally women; and it is admitted that the women of the islands are more reliable and punctual in meeting their bills than are the men. Whatever farther distance the Filipino has to go, he owes a great debt of gratitude to the Spaniard for the distance to which he came by the time this century opened.

By a strange providence the American people were unexpectedly thrown into contact with the Philippines fifteen years ago. Moved beyond the power to bear further with the inhumanities of the Spanish government in Cuba, under the stern and heavy-handed Weyler, the American government, in 1897, served notice that the cruelties being exercised against the Cubans must cease. The remonstrance was received as an impertinence. This was followed by the unhappy incident of the blowing up of the battleship Maine in Havana harbor. Soon afterward war was declared between Spain and the United States, and while during the course of this war the whole country was eagerly watching the campaign in the West Indies we were suddenly startled to hear that Admiral Dewey had entered Manila harbor and had practically subdued the Spanish in the Philippines on the other side of the world.

The question of the disposal of the Philippines became acute at the close of the war. Mr. McKinley, then President, was very much averse to breaking the tradition which had kept the nation out of meddling with the rest of the world from any but unavoidable reasons. He was, therefore, minded to find some way out of the difficulty without keeping possession of the islands; but the force of circumstances and the fact that no other alternative presented itself, caused the commissioners at Paris to assign the suzerainty of the archipelago to the United States, with the understanding that we retain the Philippines not as a possession but as a trust.

A brief sketch of the faithfulness with which this trust has been administered may not be out of place, particularly as, at this time, the whole matter of the Philippines is a burning public question. In brief, it may be said that the fifteen short years that have elapsed since Admiral Dewey entered Manila harbor, sinking the Spanish fleet without the loss of a single one of his own men, hold a record of progress unexampled in the contact of any Western people with any part of Asia. Blunders there have been, some of them needless, most of them unavoidable from inexperience; occasional betrayal of trust by minor

officials, and more often arbitrary dealings by such have also been; some lack of care to respect the feelings of the people and to treat with the courtesy which is their due the leaders of the people may be charged against the often brusque American. But, on the whole, the record is one of which we may be proud. Particularly is this true that the planning of the general methods of administration by the early commissioners and Governor Taft, and the carrying out of these plans by their successors have given the people larger opportunities for development and have uniformly led to finer outcomes than could well have been anticipated.

The establishment of a school system which covers the whole area; the creation of courts, in which justice is more nearly administered —and certainly with less delay—than in many of our courts at home; the building of hundreds of miles of wagon roads and railroads; the spanning of the streams with permanent bridges, and, above all, the introduction of large numbers of Filipinos, as fast as they could be got ready, into the government offices, in which they have been trained to faithfully administer the trust committed to them, have all been parts of a steady movement to a larger forwardness than has ever been seen

under similar conditions since history began to be written.

Regarding the public school system inaugurated by the Americans, it will be recalled that the first company of American teachers sent to the islands, on the transport Thomas, numbered five hundred and forty-three—picked men and women—the noblest cargo ever transported from a Western land by political agencies to an Eastern land held in temporary subjugation. This number was soon rapidly increased to a thousand, and was kept at this level for several years. These teachers were used after a year or two for supervisional purposes, while increasingly the work of elementary teaching has been put into rapidly trained Filipino hands. Upon the primary school system created by these teachers there was developed in each province an intermediate school, and in each of the provinces a high school and a trade school for industrial training in carpentry, blacksmithing, hat-weaving, etc. The strength of the school system consists in the fact that, as soon as possible, the American teachers were utilized to give direction to their Filipino colaborers, reserving to themselves only the teaching of the higher studies in English and the sciences. By an early decision of the Educational De-

partment, English was made the vehicle of instruction; for it was soon found that the many dialects of the Philippines contained but inconsiderable literature; and as the adoption of any of these would involve the labor of teaching most of the children what would be practically a new language that held small literary values, English was selected as being the best for cultural purposes, as well as the easiest medium for transacting commercial affairs both with America and all other lands. For, even as compared with Spanish, of which but a handful of the people knew more than a few phrases of salutation, English promises much readier access to their neighbors. Over six hundred thousand children are now enrolled in the public coeducational schools. In order to fit the training to the needs of the community, part of the time is spent in industrial training after the fourth grade is reached. This is very helpful to a people who had for three hundred years and more been in contact with the Spanish idea that labor is menial. If the present school system is doing nothing else but conveying to the rising generation the idea that manual labor is entirely respectable and worthy any citizen's attention, it is greatly serving them.

During the past five years the foundations

of a State University have been laid, and already, in the departments of liberal arts, mechanical arts, normal training, law, engineering and medicine, about three thousand students are enrolled; and the most auspicious beginning of a higher education, conveyed in the English tongue, has been made. The record is without parallel in the annals of the East.

Great emphasis also has been put upon means for the economic development of the country. With a larger area than Japan, a fertile soil, and bountiful rainfall, it is still true that the Filipino imports several million pesos' worth of rice each year, not because the land cannot produce enough to support ten times the present population, but from ignorance of agricultural methods and lack of diligence and thrift. Very great attention has, therefore, been paid by the American administration to the endeavor to improve agricultural methods and to build better roads and to extend the railroad system. Spain left behind her, in the entire archipelago, one hundred and thirty miles of railroad, with antiquated rolling stock and a time schedule of about twelve miles an hour. Several hundred miles of railroads have been built, or are under construction, and still more hundreds

of miles of metal wagon roads, which replace the quagmires or dustpits of Spanish times. All bear witness to the intelligence and zeal with which the people are being served. The sanitation of the islands has been diligently cared for by the active cooperation of the children in the schools, who show a fine zeal in this matter.

Among the things that have contributed much to the improvement of health is the introduction of artesian wells. The Filipino had been accustomed to get water where he could; and it was not an uncommon thing to see large puddles, in which carrabaos waddled and women washed the family clothes, also supply the drinking water for the whole village. It has been very difficult to persuade the people that, at least, such water should be boiled and filtered. It has, therefore, been a great benefaction to tens of thousands of people to have artesian wells introduced. Starting with two wells in 1905, their number grew to one hundred and forty-four in 1909; two hundred and twenty-eight in 1910, and five hundred and thirty-eight in 1911; and close to a thousand in 1912. Where artesian well water is abundant, the death rate has fallen off noticeably—in some cases as much as fifty per cent.

I remember seeing an enthusiastic Filipino, when first an artesian well shot up a stream of deliciously cold water four inches thick several feet above the ground, first testing the water in a long drink, then standing up and saying: "Ah, these Americans! They bring fire out of the sky, and water out of the bowels of the earth. They have done more for us in ten years than Spain would have done in a thousand."

The people have been warned against habits that promote disease, and great advance has been made in the stamping out of such wasting plagues as cholera and smallpox. In all these directions the Filipino has moved wonderfully in the brief decade and a half since Dewey entered Manila Bay. In addition to this, the trade returns of this country show marked development. The figures of 1911 indicate an export and import trade nearly three times as large as the highest figures under Spain. The recent admission of the Philippines to free trade with the United States—except for a limitation upon the amount of tobacco and sugar—has greatly quickened the exchange of commodities with this land. Under this arrangement the Philippines is finding a generous market and, with the growing intelligence of the people and their increasing am-

bition to possess themselves of the material goods of a finer civilization, as well as its ennobling spiritual ideals, greater effort is being put forth to develop native resources. That the American presence has greatly stimulated all the avenues of trade goes without question. In all these matters the Filipino has responded admirably to the suggestions conveyed by the American. If the teacher has been intelligent and, on the whole, free from self-seeking or mercenary motive, the pupil, on the other hand, has been wonderfully responsive and more ready to follow advice than could reasonably have been anticipated. It is true that many Americans declare that the Filipino is lazy, too conceited to learn, and not sufficiently ambitious to bestir himself; that many Filipinos may be heard to say that the mere material comforts and practical advices brought to them by the American invasion are not the greatest things in life; and that the soul of the Filipino people is a more cultivated soul than its poorly fed and housed body would seem to indicate. But, in point of fact, judging the whole matter in any large way, the American has already made a large contribution in cheery ways to Filipino advancement; and the Filipino has received the help, if not altogether with gratitude,

nevertheless, with the practical appreciation of making use of it to advance himself in many notable ways. But one thing has disturbed the whole program, and that has been the ceaseless clamor of the Spanish-speaking politicians in Filipino society "for independence." If by independence these persons meant the independence of the whole people, there might be something admirable in the cry, for, of course, it would arouse admiration to see a whole people put aside hope of larger earthly good, or even of higher intelligence and more progressive ways of life, in order to secure the entire direction of their own affairs. But there is little evidence as yet in the actual life of the people that the leaders of this cry "for independence" understand even the elements of popular liberty.

That, in so short a time, it has been possible to put Filipinos so largely into official positions, not only of the inferior kind but of the more influential where both fidelity and initiative are called for, speaks well for both Americans and Filipinos. The full weight of this will be felt when it is known that the mayors of all the municipalities of the Christian portion of the islands, many of the treasurers of the provinces, all the governors and the third member of the Provincial Council

are Filipinos; that the justices of the peace, a considerable proportion of justices of the Supreme Court, the attorney general, and several others of high position and influence are Filipinos; but, above all, when it is added that the Philippine Assembly—which answers to our national House of Representatives—consists entirely of Filipinos, and that even the Commission, which answers to our Senate, has a majority of Filipino members. From all this it might be argued that it is but a small step to entire autonomy, in which Filipinos, exclusively, would entirely direct all the affairs and man all the departments of Filipino public life. This, however, would be a conclusion unwarranted by a wider survey of the facts. The Americans, though few in number, have yet the determining voice in the larger affairs of Filipino administration. The heads of the educational and the various economic departments are still Americans, and the governor-general, with the War Department at Washington behind him, is the final arbiter in all the graver questions that arise. Why this should continue to be the case in gradually lessening measure, over a period of not less than two or three more decades, I will endeavor briefly to indicate.

The whole background of the Malay tribes,

from whom the Filipino ideas are derived, is not democratic but oligarchic. The Malay, everywhere, before passing under the tutelage of other peoples, is divided into tribes, which again are subdivided into smaller clans, the tribes under a chieftain, and the subdivided clans under *penghulus,* or "headmen." And, while these *penghulus*, among the pagan and Moslem Malays, consult in some measure the opinions of the older men of the clan, the determining word is always spoken by the *penghulu* and, in the larger movements, by the tribal chieftain, who, in his turn, is more or less advised by the *penghulus;* but his authority is paramount. Malay peoples, therefore, wherever found, are utterly unfamiliar with the idea of any considerable number of persons participating in the direction of those matters that pertain to the common welfare. Loyalty to the chief, more or less unquestioning subservience to the will of the *penghulu,* is the common law of life. The centuries of contact with Spain have not seriously modified this point of view, for the Spanish order of society, though not tribal, was aristocratic, and the resemblance in practical life is very close. The military, civil, and ecclesiastical authorities of Spain took the place of chiefs and *penghulus;* and the idea of

consulting any considerable section of the plain people regarding even matters that were closest to their welfare and comfort never entered the heads of the Spanish administrators. It is true that the weight of the unjust demands of these Spanish authorities rested so heavily upon the Filipino that it awoke in him first a dull resentment and later a flaming hatred, which showed itself in violent and sustained efforts to free himself from Spanish domination. The cry of "Independence" began to be raised first as a murmured threat, and it gradually swelled to a determined national chorus; but that this cry had behind it anything like an intelligent idea of the participation of the mass of the people in their own government scarcely entered the minds of any. It was centuries since the Filipino had felt the disabilities of the tribal life, and the burden laid upon him by his own *penghulus* and *caciques*. His one thought was deliverance from the oppression of the foreigner. Whatever he might receive at the hands of his own leaders could not be so grievous to bear as the Spanish and Roman yoke. It would, anyhow, be a change of masters, and the oppressed man always hopes that change will bring him some bettering of conditions.

With the entry of the Americans, the cry

of "Independence" was still kept up by the old leaders, who belonged, to a man, to what is known as the *illustrado* class; that is, they were men of the families that had rather more intelligence and social prestige. Here again it is necessary to discriminate between *illustrados* in general and the best endowed of this class—the real property holders and representatives of what might be called the best Filipino families. Many of these, made conservative possibly by their possessions and social position, were not altogether unfriendly even to Spain. The women of their households had, for the most part, been trained in Spanish convents, and many of the men were more or less intimate with the Spanish leaders in church and state. These were not the "intellectuals," but they were what one might call the solid men of the country. This section of the *illustrados* has never taken any part in active politics. The other and larger section of the *illustrados,* however, soon after the American entry, created the Nationalist party and, with the large liberty that the American administration permitted, they have, from the beginning until now, so persistently, ably, and yet, at bottom, unreasonably and unintelligently cried "Independence" that they have carried with them the

masses of the uneducated and unthinking people, who, with the inheritance I have attempted to describe, are peculiarly susceptible to any cry raised by their racial leaders.

It is important, however, that the American people should not be misled into thinking that this cry for independence carries with it any promise of what we are accustomed to mean by a Democratic government. The Filipino does not lack capacity, as has been proven by the readiness with which so large proportion of public offices are already administered by him. The difficulty is not there. The whole body of the people has not had time to learn the rights of the individual. If our intention, after these fifteen splendid years of trusteeship, is to hand over to the exploitation of their racial leaders the masses of the plain people of the Philippines, then there is no reason to withhold the early granting of entire autonomy. If, however, by the kindly play of that Providence that has made us guardians of the eight millions of naturally capable people, our perception of our real task should lead us to conclude that we are to train this little nation on the confines of Asia into a more worthy conception of the rights of the people in the determination of their common weal, we should first see to it that sufficient

opportunity is granted to the masses of the Philippines to secure such general education and such particular knowledge of a right political and social order, as will enable them, when they come to self-government, to do so intelligently and with security for the common rights of all.

But, it may be asked, have we not through several years been teaching these high ideas of the rights of the commonalty and the methods by which they may be lawfully secured? It is admitted that the Filipino is intelligent. Has he not learned in fifteen years enough to find him on his course, particularly if to these fifteen years be added four or eight years of tentative entirety of freedom from compulsory direction? Here, I fear, speak the generosity and altruism of the American mind rather than its sagacity. Peoples take longer to train than individuals, and when a people is less than five per cent literate, as the Filipino people was at the time of the American entry, the task is indefinitely extended. The public school system during the past twelve years cannot have touched more than three millions at the utmost of all the people, and of these the great mass are still children. The oldest of the public school products can scarcely be twenty-five years old,

and has certainly not come into the direction of the public thinking, nor into the ranks of public leadership. Practically all the so-called leaders of the Filipino people to-day are Spanish-bred, and have been but lightly touched by the American influence conveyed through the English tongue, which has been, to the very large majority of them, a foreign language looked upon with a certain measure of jealousy. For these men—lawyers, newspaper writers, etc.—have instinctively recognized that the introduction of English as the national language threatened their leadership. They were either too old or too busy to learn this new language; and they have uncomfortably felt that if leadership was to pass into the hands of the English-speaking, they would be counted out. This single fact has weighed heavily in their instinctive alienation from the new program of a wider base for popular government. The prospect to them has been many voices and not few, English voices and not Spanish, with the necessary inference that their possibilities of leadership would pass away. How much this has had to do with the vehemence of their agitation, only those who know the Filipino situation closely can testify. It is on behalf of the masses of the plain people, who have not yet come to intelli-

gence and a clear understanding of what a republic means, that the real friends of the Philippines urge a less hasty program than that which is now promised. To leave the Philippines to become the prey of designing leaders, the theater of such exhibitions as that which Mexico is now affording, is surely not the altruistic program to which we were so manifestly called when Dewey entered Manila Bay. I have nothing but deep respect for the present national leaders of America who propose the program of immediate independence; but if time be given for a closer investigation of all the facts, I am very certain that I have spoken the deeper truth of matters that are not on the surface. And an investigation of these will give Congress pause. Let us wait till two more generations have been through the public schools, till the mass of the farmers and plain people of the smaller villages have learned the real meaning of a republic and the popular intelligence and appreciation of true liberty upon which republics are founded. Let us wait until the *jefe* and the *cacique* are disagreeable memories and not immanent facts before we attempt to take our guiding hand from the direction of the people who, in a strange way, have been given us to lead to something like fullness of life. The American

presence means, for the next twenty or thirty years, the widening of the economic base, until the islands produce enough food to feed their own people; the promotion of public intelligence, until the great mass of the people —men and women—shall be able to read and write; until the humble people in remote hamlets, as well as the poorest laborers and artisans in the larger cities, shall have come to know their individual rights, and have acquired courage and independence of spirit enough to assert and protect them.

Another outstanding weakness in the Filipino thinking, that only longer contact and deeper education in American thought and ideals can hope to correct, is the dislike for manual labor and the disesteem of what, in an inclusive way, might be termed the laboring classes. The older idea of the Spanish aristocracy, nowhere so flourishing as in a remote colony, helped to confirm in the somewhat lethargic Malay peoples of the Philippines the idea that all manual labor is servile. Filipino ladies may be seen walking to church with servants carrying their prayer books, and children going to school with attendants carrying their satchels. The purchase of a little parcel at a store means the necessary presence of a *muchacho,* or servant, to carry

the parcel home. It has been supposed to be the mark of respectability that no member of the family should ever be caught in any occupation that called for muscular exercise. These ideas have filtered down from the top and hold sway too far down toward the bottom for the economic health of the nation. The presence of the American, with his readiness to engage in any form of labor that pays, and particularly the constant teaching in the schools of the dignity of labor, is creating a new attitude on the whole subject; but a profound change of this kind cannot be consummated in one generation.

And yet how much of the future happiness and prosperity of any people is bound up in the right conception of this matter, I need not say. Again, I repeat, the welfare of the mass of the Filipinos calls for a longer direction of Philippine affairs by the Americans, not to exploit the land, not to domineer over the people, not for any direct or indirect good accruing to the United States, but on behalf of the mass of the plain people. Every intelligent friend of the Filipino must deprecate any sudden change of program until most valuable lessons pertaining to the very heart of life are better learned.

Missionary Situation

I come now to the missionary situation in the Philippines.

The planting of the American flag in the archipelago, with the announcement that we were to be the national trustees of this Asiatic people, was the signal for immediate inquiry among the various Mission Boards of America to learn what the churches could do to help the state in this trusteeship. The Presbyterian mission was the first to reach the field. It was followed soon after by the Methodist, Baptist, Protestant Episcopal, the United Brethren, Congregational, and the Disciples of Christ.

It was early felt that a fine opportunity was presented to test the value of cooperative missionary endeavor, and, instead of repeating the mistake of the older mission fields, where several denominations are sometimes found in too close proximity to each other—thus breeding rivalries which are not seemly—it was determined to divide the archipelago into zones and to distribute the field among the various missionary bodies. Manila, the capital, situated on the island of Luzon, is open to all the missions. Outside of Manila the missioning of the islands was divided among

the Presbyterians in the south and the Methodists and the United Brethren and the Disciples of Christ in the north; while in the southern islands the Presbyterians, Baptists, and Congregationalists are found. The Episcopalians, under the leadership of Bishop Brent, are operating among the pagan Igorrotes and among the American residents throughout the islands. The agreement among all these Missions is that for worshiping bodies of Americans in Manila, religious work may be undertaken by any of the denominations, but that in the provinces each Board will operate only within the area assigned. This agreement is renewed at intervals by the evangelical union, which consists of representatives from all the various bodies. The plan has worked without a hitch from the beginning, and it would be difficult to persuade the missionaries of the Philippines into any other course of procedure. They have practically demonstrated, through more than a decade of actual experiment, that the things that separate the various Christian bodies are really not worth carrying eight thousand miles to sea, and that the really valuable deposit in the faith of each is the common possession of the faiths of all. So close together has this cooperation brought the vari-

ous bodies that the theological seminary in Manila has for the past five years trained Methodists, Presbyterians, and United Brethren ministers all in the same classrooms, and, part of the time, in the same dormitories. Calvinistic and Arminian do not seem to be irreconcilable in their diversities of opinion when facing a great common task and held together in the bonds of a brotherly sympathy under the pressure of this common task. It may be that the solvent of our denominational difficulties is a more serious attempt to meet the necessities of our day in comradeship of a more strenuous endeavor rather than by force of argument or by whittling away the content of our theological differences. The creation of a real Christian brotherhood by inclusion in common tasks and hospitality in differing beliefs so splendidly illustrated in the Philippines may hold large values for folks nearer home.

When the first evangelical missionaries reached the Philippines, the people, in their hot rebellion against Spain and the Spanish clergy, were exceedingly eager to hear what other program of life than that in which they had been trained in the Roman Catholic Church was offered by the newly come Americans. Intense eagerness prevailed everywhere

to hear the gospel from evangelical lips, partly because the matter was new and had hitherto been forbidden. The Spanish clergy had been intolerant to a degree now almost unthinkable. The civil power was used to prevent the entrance of any teaching, whether by the printed page or from the lips of living men, which differed from the Roman church. When, therefore, with the stars and stripes came liberty of conscience and freedom of utterance, the eagerness of the people to learn was almost pathetic. Missionaries still tell of how, as soon as ever they were able to command the languages at all, they were kept preaching by the hour to attentive audiences, that never would tire of hearing. Says Bishop Stuntz of these early days: "It was impossible to satisfy the eager curiosity of the vast multitudes that gathered about us everywhere. It was like pouring water into a sandpile. At the end of hours of preaching the cry was still for more." I remember an occasion when at the fishing village of Guagua I dedicated the little church, which had cost less than one hundred dollars, besides the labor of the people. The service began at eight o'clock; the dedication was completed a little before ten; then several children were baptized, eight or ten couples were married, and twenty to

thirty people were received into membership. By this time added companies from the surrounding hamlets had reached us. The little church was unable to seat the enlarged congregation; but by the simple device of untying the bamboo walls from the fixed posts to which they were attached, and then propping them up on bamboos, all four sides of the church looked out into space, and the original congregation of about two hundred and fifty was at ten o'clock a crowd of nearly one thousand, squatted for the most part on its heels, Filipino fashion; and the cry arose for more preaching. Nobody but the Bishop would suit; and so, perforce, and yet gladly, the service was renewed, and when finally it closed, after midnight, there were still added hearers, and all of them, from those nearest the pulpit to those that faded out of sight into the darkness of night, remained attentive, eager, wide-awake, and by no means inclined to have the service stop.

This was true pretty well throughout the islands, except where some more than ordinary or well-liked priest warned the people against the dangerous innovation. And so it was with the printed page. Everything that was available was at once bought and read. The only difficulty was the variety of dialects

and to produce suitable material in all these babbling tongues. Large numbers of Gospel portions were rapidly produced and more rapidly distributed. Every page of a tract or booklet, and many thousands of more ambitious books, were paid for by humble people, whose resources are exceedingly scant. Considering the small percentage of literacy among them, the number of pages of evangelical literature circulated among those that were reached was something phenomenal. The results of all this have been more marked than in any nominally Roman Catholic land that evangelical missions have ever entered. Not only has there been the actual ingathering of a young evangelical church, under various names, to the number, including adherents, of over one hundred and fifty thousand, but there has been such a leavening of the religious thinking of the people as must preclude evermore the possibility of any narrow, intolerant creed obtaining wide influence. One immediate effect, outside of evangelical Christianity, was the secession of from one to two million Filipinos, under Monsignor Aglipay, who formed themselves into a separate church, known as the Independent Church, better known by the people as "The Aglipayanos," who repudiate the authority of the Pope of

Rome, express abhorrence of the Spanish friars, and put an open Bible in the pulpits of all their churches.

The methods pursued by the various missionaries are very largely alike. No attempt has been made to create primary and secondary mission schools, for this field is already splendidly covered by the public school system. Educational missions are, therefore, not especially in evidence. Large place is given, however, to medical missions, which are of great value. The Filipino, who has been under European tutelage for centuries, has never had the fear of Western medicine which has marked the first entrance of medical missions in other Asiatic lands. The hospitals, therefore, are all crowded, and the dispensaries are thronged with multitudes of patients.

The outcome for such expenditures is really remarkable. Some years ago a kindly gentleman, of Minnesota, wishing to keep alive the memory of his deceased wife, erected a Woman's Hospital in Manila at a cost of ten thousand dollars, and enlarged it a little later at an added expenditure of four or five thousand dollars. It would be difficult to tell the service rendered by this little hospital, with its thirty beds for women, its ward for chil-

dren, its training school for Filipina nurses, and its swarming dispensary work day after day throughout the year. When, a little time ago, the hospital took fire, great companies of Filipino people gathered around the blazing building and poured forth their lamentations over the destruction of what had been to them a center of bountiful help, and the "Doctora" was waited upon for days and weeks afterward with the condolences and small gifts of the poor; while the well-to-do sent in enough money to rebuild the structure. Similar wideness of opportunity is to be found at every provincial center and, if the various missions could multiply the hospitals, they would find easier roads of access to the Filipino heart and larger influence in Filipino society.

To discuss more fully woman's missionary work in the Philippines, we must recall the description of the Filipina woman made earlier in this lecture. I repeat she has profited by the Spanish influences, and, however defective the form of Christianity with which she has come in contact, nevertheless, it has served to help her discover herself as a person; and as such she counts for much in the family, in business, and in the social order generally. She is thrifty and frugal as compared with the men, and many a Filipino

home is held together by her care and good housekeeping. This does not mean that, judged by Western standards, there is not much left to be desired; nevertheless, she is a very hopeful member of the Asiatic family. Perhaps as much pains has not been taken to educate the girlhood of the Philippines as the boyhood, and if anywhere there be a defect in the public school system, it has been in the lack of insistence by a stronger moral suasion upon the school-going of the girls. Those who have attended school compare very favorably with their brothers, and particularly in the normal training school and in the teachers' class entered later on, the Filipina has more than justified all expectations.

Mission work is carried on by the evangelical missionaries among the women of the land chiefly in three ways: by hospitals, such as I have already described; by training schools for deaconesses, or Bible women, and by visitation from home to home; the gathering of children in Sunday schools; the women in mothers' meetings, etc. The young women in the training schools make remarkable progress and manifest a zeal and sincerity that puts many of them easily in the same rank as their American sisters. Frequently the trained deaconess, after three or four

years of careful education, has been the spiritual strength and trusted central force of an entire community. Some of them have, single-handed, in the absence of a native pastor or other leaders, held congregations together for six months at a time. I know one of them who built a church, raising the money by subscriptions from door to door and persevering against all opposition until her task was completed and the church dedicated without debt. Their zeal is unquenchable, their faith so simple and childlike, and their labors so abundant as to fill one with admiration and high hope for the future of the race to which they belong and of the Christian Church, which they so zealously and eagerly serve.

The women of America need not hesitate to make large investment in the Filipina. She will more than repay all the care and love that may be extended. The fact also that the Filipinos have reached a degree of civilization which makes it possible for educated young women to move freely among the homes of the people without excessive attention paid to chaperonage, and that single women, when they are modest and tactful, are as freely welcomed to the homes as any, makes the use of the deaconess in the Philippines a great evangelistic asset. No such freedom as hers is to

be found elsewhere in Asia. This, perhaps, will in measure account for her deep eagerness in service and the finer results she secures.

When Mr. Norman Harris, of Chicago, erected in Manila the Harris Memorial Bible Training School he could scarcely have known what a reservoir of gospel influences and of help for the cleansing and strengthening of the social life of the people he was building. Such training schools as this planted by all the denominations throughout the islands must tell greatly in the final outcomes in Filipino life.

The central institution of Christianity, however, is the church and the pastorate. Whatever accessory and auxiliary agencies may be at work, whether of schools, or hospitals, or literature, the quality and character of the indigenous pastorate will largely determine the future of the native church. Judged by this standard, the evangelical church of the Philippines is of large promise. From the beginning, young men of power and self-sacrificing spirit have pressed into the ministry of the various denominations. These young men have received more or less training and have then been put to work under the supervision formerly of American missionaries, and more

recently under the direction of older Filipino pastors. They have responded to the confidence put in them and the obligations laid upon them to a satisfactory degree. They exhibit a readiness to undertake responsibility and endure hardships which puts them in the first rank of missionary workers. They are apt to lack poise in judgment when put into difficult situations, but their sincere godliness, their gallant disregard of personal comfort and financial prospects, their ceaseless activity, and, above all, their deeply fervent spirit have made them splendidly effective. I speak for the Methodist Episcopal Church when I say that we have had large success, which in a few years has brought about forty thousand people into active membership in the church, while twice that number are found among the congregations. These results are due, not so much to the enthusiasm and energy of the American missionary as to the zeal and capacity of his Filipino coworker. Many of these young men are truly Spirit-filled messengers of the gospel. Just before I left the Philippines I was in Gapan, and, reaching the Methodist church without notice being given, I came upon such a scene as would have delighted the hearts of our revivalist fathers. The church was filled with people crowded in

after a fashion that Western peoples could not endure. The young preacher, who did not know that I stood in the shadows outside the church, preached a most earnest and forceful sermon on the necessity of earnest repentance toward God and faith toward our Lord Jesus Christ. He swayed the people as a strong wind sways the trees, and when, in a final burst of exhortation, he called upon them to confess their sins and bow penitently before God for pardon, several scores of them forced their way to the front and bowed penitently at the altar rail. At this point I entered the church, but insisted that the young minister should go on with the service. He did, and such a scene of earnest, intelligent exhortation and prayer, with the utmost freedom and lack of anything like mere formality, but with intense earnestness—the Holy Ghost power—I have rarely seen. Close upon one hundred people, many of them with streaming eyes and jubilant voices, declared that God had saved their souls. Nor did I find that this young pastor had failed to instruct their children, to faithfully care for the people from home to home, and, in a word, to serve the community with all faithfulness and diligence. It is the presence of scores of young men of this kind, alongside of whom the deaconess with similar

faithfulness ministers to the women and girls, that is the real hope of the evangelical churches of the Philippines.

There are two things that call aloud for attention in the present condition of the mission. These are, first, adequate attention to be paid to the student bodies that are to be found in the provincial high schools and the state university; and, second, the creation of a union Christian college, for the distinctive training of Christian leadership in all the various movements of that new day which has already come.

Hostels, or dormitories, under suitable missionary direction, are needed at all the provincial centers. The young men and women in these high schools are sufficiently independent to investigate all religious programs that are put before them. If the dormitory will render them a social service of providing a clean but economical place in which to live, they are more than willing to use it with all its accompaniments of Bible classes and evangelical studies. The liberalizing influence of such hostels, together with the moral intoning of the whole school by the life that such hostels teach and demand, are beyond all computation.

The need for a union Christian college is

also very great. The state university, under the very terms of the case, can do nothing toward the moral training of the young manhood and womanhood. A nominally Roman Catholic land, with entire separation between church and state, presents circumstances which preclude any religious activities within the university without incurring the disfavor of the authorities. And, whatever help may come from Christian dormitories, the mass of the students is too large, and the distractions and dissipations of the city are too seductive, to secure the best morals of the student body. The hostels do help. They are not, however, sufficient to meet the case. If there be any necessity for Christian schools in this land, in order that our youth may be brought up under religious surroundings and with truer conceptions of the relation of religion to life, that necessity is at least ten times as great in the Philippines. Some initial work has already been done in bringing the various denominations together in a comprehensive plan for founding a union Christian college; but, alas! the strength of denominational differences and, it may be, the prejudice begotten of ecclesiastical pretensions, seem to arrest the rapid progress of the movement. It is to be hoped that Christian states-

manship will prevail over all minor differences, and that a Christian college may in the near future help evangelical denominations to share with the state and our own Catholic friends in the development of the leadership for this young nation, which must, in some near future, undertake the arduous and delicate task of the direction of its own government.

When the strange romance of the contact of the American people with the Philippines shall end in the sailing forth of the young Philippine republic on untried seas, may the God of nations (whose program of righteousness and love all the missionary bodies have been trying to impart to the Filipino people) have in his tender care and safe keeping this young republic, and lead it onward through prosperous days to a high and permanent civilization.

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